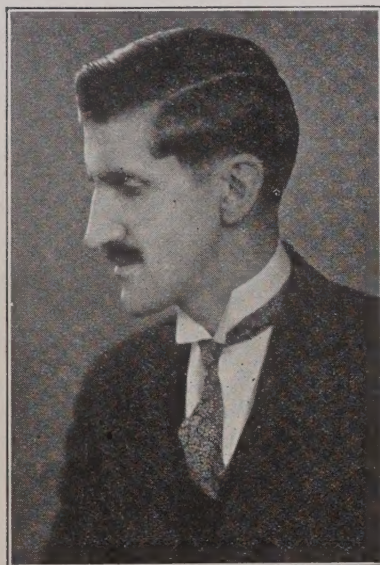


REFORMED CHURCH MESSENGER

A Prayer for Summer Conferences



Prof. James E. Scheirer, Harrisburg, Pa.,
who speaks at the Spiritual Conference on
"Present Day Trends in Church Music"

As we gather here, O God, help us to be conscious of the beauty and spirit of this place, of the urgency of the problems and needs which we are to consider, and of the benevolence of those who have made this gathering possible.

Teach us the deeper lessons that may come from nature and from the fellowship of these hours. May we not come to this place with a frivolous spirit or with an unopened or indifferent mind. May we not use these days simply for pleasure or for forgetting all of the things which seem valuable to us in other seasons.

Help us to inquire more thoroughly into great minds and thoughts, and to listen purposefully to the experiences of those who speak in Thy name. Show us the viewpoints of others, and the strength of their ideas and the richness of their personalities. Help us also to know each other better and to develop a greater understanding of the need of the world. Grant that we may derive from these days strength and enthusiasm which will remain with us during the coming months and which will make us more effective in Thy service, for Jesus' sake. Amen.

—REV. RICHARD K. MORTON.



The Rev. A. M. Billman, Harrisburg, Pa.,
who presides at this year's Spiritual
Conference Banquet



Choir of Trinity Reformed Church, Mt. Penn, Reading, Pa., the Rev. Fred'k A. Sterner, pastor, augmented for the 35th Anniversary by members of the Schwartzwald Church Choir. (See article in this issue)

PHILADELPHIA, JULY 20, 1933

ONE BOOK A WEEK

HOW THE LEAGUE OF NATIONS WORKS

Anyone who is interested in the way the League of Nations is contributing to international peace should get the little book just published by the World Peace Foundation of Boston: "The Verdict of the League." The book is a very lucid and non-technical survey of the whole action of the League in the case of the hostilities between Japan and China in Manchuria and gives an excellent example of the difficulties under which the League works and yet what results it can obtain by mobilizing the public opinion of the world. This seems to be about all it can do in the present stage of its existence.

There were many who were greatly disappointed that the League did not immediately call upon all the nations members of the League to boycott Japan when she first began aggressive measures and, that failing, to bring the combined forces of all the governments to act against Japan. The reason it did not do this was simply because it could not. The world is not ready to act in this united way yet. There is no machinery for such action and even could most of the nations have been persuaded to boycott Japan there was no international force with which to enforce the boycott—and back of the boycott there must always be the sanction of force. If Japan threatened to ignore the boycott and turn her forces into China to take from China what she would lose from the boycott by the European nations—which is probably just what she would have done—then would come the problem of using force to drive her out of China. Then would have come the problem of what Russia—always

an uncertain factor—would have done. Added to this, the League was not sure whether the United States would have joined in the boycott and felt very sure it would not have joined with the League in any use of force. With all these problems facing it there was nothing for the League to do but get the facts and lay them before the world and trust to Japan and China to be guided by these facts from an international and impartial source.

A Commission was set up composed of representatives of various governments adhering to the League and sent to Manchuria to make a thorough study of the whole situation and report back to the League with recommendations to both Japan and China for amicable settlement of the points in dispute. The whole story of this Commission is very graphically told in this little book as well as the story of what happened in Geneva when the report was presented to the Assembly. It is of very great significance to all students of history and world affairs because it is really the first time in history when a committee has been set up by practically all of the nations of the world acting in concert and when recommendations of fifty nations have been made to two of their number, calling upon them to abide by them. All of the recommendations are here but the story of the process is the significant thing, as it marks a new step in political processes on an international scale and has set a precedent which will probably be followed very often in the future.

The story of the reception of this report by the two countries concerned is well known to everybody. China immediately

accepted it but Japan declined to do so and resigned from the League. Her rejection was based upon two facts, first, that the findings of the Commission were not just and secondly, that China was in such a state of anarchy and confusion that it was impossible to deal with her. No one knew who was the responsible head of China and there could be no guarantees whatever that China—even if there was any such thing as China at present—would carry out any agreements that might be reached. Of course there was something in this last objection, yet Japan would have won the respect of the whole world,—which she has pretty much lost—if she had bowed to the mandate of the League, trusting to the sense of justice of the rest of the world instead of going off in a huff.

But do not think the efforts of the League were of no avail. This little book will convince you that they were of great avail. It has put Japan in the sorry position of having to apologize to the rest of the world for her actions. It has nettled her terribly to find herself isolated and scorned by all the rest of the world. It has cost her innumerable friends as well as much loss in commerce and trade. There are signs that she wishes she were back in Geneva and, what is better, there is no doubt that it has been the mobilization of the public opinion of the world by the League that has caused her to come down off her high horse, stop her military aggression and make efforts to settle the dispute by direct conference with China. Perhaps one of the greatest services the League is going to render in the future is the quick mobilizing of public opinion.

Frederick Lynch.

My Neighbor Jesus

(In the Light of His Own Language, People, and Times)

By George M. Lamsa Harper & Brothers: New York

Reviewed by DR. J. A. MACCALLUM

How astounding is the number of books that continue to come from the press on the life and the teachings of Jesus! One would think that the subject must have been exhausted or that the law of diminishing returns would have reduced the output to very low proportions. On the contrary, with occasional fluctuations due to such external conditions as war and economic depression, the tendency has been in the opposite direction. Though the facts about Jesus are relatively few in number, his influence is progressive and each new generation is impelled by the necessity of the case to reinterpret his personality and message in the light of its new knowledge. As mankind moves down the stream of existence old landmarks tend to fade but even if they remain in full view, a new orientation is essential.

Thus Mr. Lamsa need offer no apology for tilling a very ancient field from which many harvests of varying degrees of richness have been reaped. He is more than justified by the contribution he has to make. True, this contribution is atmospheric rather than factual, though new facts are offered, but in this case it is the atmosphere that is significant. With our long Christian tradition, it is difficult for Christians of the Occident to realize that the earthly Jesus was not one of ourselves. I sometimes wonder how Jesus would fare if He should apply for membership in one of our Churches! We have become so accustomed to the gospel story

that we do not realize how alien it is to our mental patterns. We see this in the amusement that is felt when a child or an ignorant man is surprised to learn that Jesus was a Jew and not an Englishman or American. Probably we should be amazed if we could get authoritative information on the number of Americans who believe that Jesus spoke the English tongue.

For this tendency which is latent in us all, even in westerners of widest scholarship and deepest insight, this book is an excellent corrective. Mr. Lamsa is an Assyrian and therefore his title, "My Neighbor Jesus", is peculiarly apt. While he treats the same episodes in the life of Jesus as those emphasized by biographers in general and comments upon many of the same statements in the gospel, through his intimate knowledge of Oriental life, life that is almost exactly identical with that of the time of Jesus, he throws out many flashes of light which bring new meanings to the reader of the New Testament. In themselves these may not seem important but they are cumulative in their effect and no matter how familiar the reader may be with the New Testament, he cannot read this book without a deepening of his understanding of the manners and customs which form the background of the gospel story.

For example, the chapter on Oriental hospitality clarifies, as no western commentator could do, the meaning of asking

and receiving, seeking and finding. To give one other illustration, the command, "Let the dead bury the dead", which according to our western liberal interpretation sounds hard and unlike Jesus, is made plain and reasonable in Mr. Lamsa's explanation. Here there is no strained apologetic but a simple statement of the meaning of the phrase illumined by the mores of the people. Mr. Lamsa explains that the man's father was not actually dead. He was old and therefore likely to live for a long time so that the promise of his son to follow Jesus was only conditional. Such an offer did not mean much. "Nothing could provoke the indignation of an Easterner more than such a remark as, 'Let the dead bury your father' if a man's father had really passed away." This becomes all the more reasonable in the light of the burial customs of the East. "The dead are buried as soon as the grave is ready," suggesting the utter unlikelihood of our Lord ever demanding that any one should neglect the last sad offices to a member of his family.

This book is so simple in style and free from technicalities that it can be recommended to every Sunday School teacher. It is scarcely necessary to repeat what has already been implied that it should have a place in the library of every clergyman. Indirectly as well as directly it will resolve various obscurities in the story of Jesus and His teaching into the light of common day.

Vol. CVI, No. 34

PHILADELPHIA, PA., JULY 20, 1933

Whole Number 5325

Published every Thursday
at The Schaff Building,
1505 Race Street,
Philadelphia, Pa.

Reformed Church - Messenger -

(FOUNDED IN 1827)

The Board of Christian Education of the Reformed Church in the United States, the Rev. Paul S. Leinbach, D.D., president; the Rev. C. Clever, D.D., president emeritus; the Rev. H. J. Christman, D.D., vice-president; the Rev. Paul J. Dundore, Ph.D., recording secretary; Milton Warner, treasurer; the Rev. Henry I. Stahr, D.D., executive secretary.

SUBSCRIPTIONS: Per year in advance, \$2.50; Single Copy, 6 cents. In accordance with the almost universal wish of our subscribers, papers are sent until there is a special order for discontinuance. Remittances are acknowledged by latest date following the subscriber's name on the wrapper; but receipts will be returned by letter when a stamp is enclosed for that purpose. All mail should be addressed to Schaff Building, 1505 Race Street, Philadelphia, Pa.; articles for publication in care of the Editor; subscriptions and other business correspondence in care of the Business Department, Reformed Church Messenger. Checks in payment of subscriptions should be made payable to the REFORMED CHURCH MESSENGER.

The Rev. PAUL SEIBERT LEINBACH, D.D., Litt. D., *Editor-in-Chief*

The Rev. A. S. BROMER, D.D., *Associate Editor and Secretary of the Department of Business and Real Estate*

The Rev. AMBROSE M. SCHMIDT, D.D., *Assistant to the Editor*

Departmental Editors: The Rev. THEO. F. HERMAN, D.D., The Rev. CHARLES E. SCHAEFFER, D.D., Mrs. H. W. ELSON, The Rev. THOS. W. DICKERT, D.D., ALLIENE DE CHANT SELTZER, Mrs. A. C. BROWN, DR. W. EDW. RAFFETY

Editorial Contributors: DR. FREDERICK LYNCH, DR. WM. U. HELFFRICH, DR. GEORGE EZRA HUNTLEY, HUBERT W. PEET, HERBERT W. HORWILL

Business Department: GEORGE W. WADNER, *Circulation Manager*; MISS L. M. HARRIS, *Office Subscription Manager*

The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles.

ADVERTISING RATE: Twelve cents per Agate Line each Insertion. \$1.65 per Inch each Insertion. (Fourteen lines to an inch.) Special Notices, set solid, double the price of display per counted line. Reading Notices, leaded, three times the price of display per counted line. Address all communications about advertising to THE H. K. STRAUER ADVERTISING SERVICE, Room 708, 1505 Race St., Philadelphia, Pa. All other communications should be addressed to 1505 RACE STREET, Philadelphia.

Entered at the Postoffice at Philadelphia, Pa., as second-class matter, January 13th, 1902. Acceptance for mailing at the special rate of postage provided in Section 1103, Act of October 3, 1917, authorized on July 11, 1918.

EDITORIAL

STRONG PLEAS FOR A SQUARE DEAL

Can we be delivered from race prejudice? Mr. H. G. Wells once wrote: "I am convinced that there is no more evil thing in this present world than race prejudice, none at all. It justifies and holds together more baseness, cruelty and abomination than any other sort of error in the world." The pioneer Methodist Bishop, A. G. Haygood, declared: "Race prejudice—it is harder than quartz. Who can break it? It is colder than the icebergs of the Arctic. Who can melt it?"

Often it seems that we are making very little progress, and then again we are moved to thank God for the evidences of growing good will and understanding. Some of the best recent challenges on the race question have come from Southern journals. It is obvious that the recent meetings held by Dr. E. Stanley Jones in the Southland, have made a deep impression, and his courageous handling of this question was no more notable, we are told, than the sympathetic response elicited from the great congregations of white people who heard him, because, as *The World Outlook* (Nashville) declares: "There is a feeling rapidly intensifying among the white Christian people of the South that the Negro, of all others, is failing to get a square deal in the so-called Christian civilization of which he is so inextricably and, it would seem, providentially a part."

In Atlanta, a woman with face more than half white arose in the auditorium and said, "When I came into this meeting I took my seat as the usher directed me, and a gentleman sitting by me after a moment or two arose and changed his seat, and I think he was a minister. Dr. Jones, I wonder what you would say about that sort of racial treatment?" Dr. Jones replied frankly and definitely, "I think it was not a Christian thing to do, at least. I believe that if Jesus, our Lord, were in this room, He would be found sitting, not with the preacher that moved, but by your side."

The World Outlook is cheered by the fact that in the five cities in which the Stanley Jones meetings were held, Negroes were admitted "without discrimination or segregation—a thing that five years ago was revolutionary and would not have been attempted." "The Inter-racial Commission has

done much more than the country as yet understands. All credit to the women of the Missionary Societies who have been leading a long way out, and to the few men who, seeing the right and moved by the spirit of our Lord, against every influence of racial prejudice and political tyranny, have stood consistently for the Negro as a real human factor in American life, when to stand involved very much more than bitter criticism." And yet, this brave journal admits that "in industry, before the courts, in politics, as a member of the Christian Church, the Negro is not getting a fair deal," and it reminds us that "un-Christian countries thunder in our faces what apparently we are very slow to recognize, that to 'Jim Crow' a race, however we may explain and defend it, and whatever else it may be, certainly is not Christian."

In a splendid editorial on "Racial Enmity", the *Nashville Christian Advocate* takes an equally courageous attitude and says that "it is the primary duty of the Christian preacher, if he is to be Christian, to face the evident facts of discrimination and injustice. When he begins to quibble or evade or even deny, he is no longer a prophet of God, but a mouthpiece of popular passion and prejudice." . . . "Possibly the most fatal injury that has been inflicted on the Negro is the injury to his racial self-respect. More than 3,000,000 mulattoes in the United States afford visible evidence that the white man has not assisted the Negro in maintaining his racial integrity and racial pride. It would be a helpful exercise for many of our white citizens to reckon with the wrongs inflicted upon the Negroes. The white man is very fond of saying, 'Let the Negro stay in his place.' Yes, and let the white man stay in *his* place. If they should not invade our rights, neither should we invade their rights."

Years ago, Dr. J. L. M. Curry declared that unless the white man lifts the black man, both will be inevitably dragged down. Of the various theories advocated to solve the racial situation, the *Advocate* rejects amalgamation as repulsive, extermination as unthinkable, and colonization as impracticable if not impossible. The Christian solution is *harmonious co-operation*. We must learn to live together in brotherliness and good will, and the chief responsibility

for bringing about this situation certainly rests on the majority race.

We cannot refrain from quoting in this connection these stirring words by the editor of the *Nashville Christian Advocate*: "We have our legal right to close the doors against the entrance of immigrants. But when they become our fellow-citizens, we are under Christian obligation to treat them with equality and justice. We are under obligation to treat the Negroes fairly. Their presence among us is due to the fact that our ancestors extended to their ancestors an irresistible invitation to come and live with us. The further emphasis of our obligation is that the white race is dominant, in the matter of health, education, economics and government. The Negro is in our power. And yet, in the interrelationships of life, his ignorance and poverty and disease are our peril. There is a peculiar enormity in the guilt of mob violence in that the white race has control of the courts. The shooting down of one victim by one thug is bad enough and too bad. But it is an absolute perversion of moral discernment to place it on a level with mob violence. When one murderer kills a man, he kills a man, and it is an awful crime. When 2,000 men burn and mutilate a Negro, you have 2,000 murderers who have not only killed a man, but who have killed the court which is the safeguard of the lives of all men. More than that, the mob of 2,000 men throws a pall over possibly 2,000 families and makes them involuntary accomplices of their guilt. We shall suffer a handicap in all our missionary work until the last vestige of this savagery is removed forever from our country."

* * *

PARTNERS OF THE AIR

In an article on those "bold flying partners"—the Lindberghs, who are once again on the way to explore the ice-clad seas of the North—Mr. Russell Owen says of "the idol of the air" that he is "the same clear-eyed, smiling and friendly person, frank and unspoiled," as he was when he first came to public notice, and Mrs. Lindbergh is still the same "delicate and fragile girl, but with the steel strength of courage." Their life, with its strange and startling vicissitudes of joy and sorrow, has merely "tempered the qualities which made them so attractive." America has every reason to be proud of young people who can pass through the acid test of universal acclamation, even of adulation, and remain simple, unaffected, unspoiled. There is no more searching proof of good breeding, of innate qualities of greatness. The prayers of all good men and women will follow them wherever they go.

* * *

HELPS ON THE ROAD

We are grateful for an increasing number of devotional books, which from beginning to end strike the spiritual note. One of these which is exceptionally helpful has just been published by the United Lutheran Publication House. It is *Helps on the Road* (197 pp., \$1.00), by President Charles M. Jacobs, of Mt. Airy Theological Seminary. It may be that our admiration and affection for the author has much to do with our appreciation of the 25 brief and simple homilies in this volume, but we think any serious reader will agree that these addresses, given in the chapel of the Seminary to the students, are rich both in suggestiveness and in unction, for they deal in vital fashion, as Dr. Jacobs intended, with "the simple, eternal, personal truths that give our Christian thinking its substance and significance." In these days of confusion and sadly muddled thinking, we surely need such heart-warming "helps on the road."

* * *

WHAT IS RELIGION?

One of our preachers in a recent series of sermons stated that the word "religion" occurred only five times in the Bible, though he did not intimate that the thing itself had such limited expression in the sacred book. Two of the texts in which the word occurs in our version should have used the word "Judaism", a transliteration of the Greek

Ioudaismo, where Paul is speaking of a religion and not of religion in general. In the other passages the Greek word is *threskeia*, which means "worship", or "service", or the "expression of devotion" and "religion" is broad enough to include such acts, and is a good translation of the Greek.

Now, as indicated above, it is not to be inferred from the infrequent use of this word, and its correlatives, that the Bible is not a book of religion, for that is precisely what that great Book is; it is saturated with religion. That is its main theme. Religion shines forth on every page, glows in every verse, and flames in every line. What then is religion?

The definition given by James (1:27) is only partial; it merely sets forth two phases—charity and spotlessness of character—while religion has, it may be claimed, manifold phases; it is a diamond with multitudinous facets, and each one, though that may seem paradoxical, seems more splendid than any other!

The Standard Dictionary gives an excellent definition of this pregnant word: "*A belief binding the spiritual nature of man to a supernatural Being.*" While that is a very satisfactory definition, how is it possible to define—mark off with bounds—that which is boundless? The Dictionary also gives the following synonyms: "devotion, faith, godliness, holiness, morality, pietism, piety, theology, worship." Now we may not understand that all these terms are exact synonyms, but that each term is equivalent to some quality to be found in religion, that religion comprehends all that is connoted by these several words; and even then its wide and deep significance is not fully expressed.

And is "religion" to be found only a few times in the Bible? Why, every page flames with its fire, every verse shines with its splendor, every word is resplendent with its glory! The word "religion" is found therein but a few times, but the infinite thing itself transforms common words into words of life, and makes the great Book a sacred volume that renders luminous the pathway from earth to heaven. While the word religion is indefinable, it is *that which relates the human spirit to the spirit of the Most High!*

—G. S. R.

* * *

"MUST JESUS BEAR THE CROSS ALONE?"

Our Memory Hymn for the month of August is one of the very familiar and worthy prayer-hymns that have come to us from the middle of the seventeenth century. The accredited author, the Rev. Thomas Shepherd, was an English Congregational clergyman, born in 1665. It is said that the first stanza appeared in the author's "Penitential Cries" in 1692 and ran as follows:

"Must Peter bear Thy cross alone,
And other Saints be free?"

It is not known who wrote the other 3 stanzas, but the 3rd appeared in the "Social and Sabbath Hymn Book", 1849, edited by Geo. N. Allen, who composed the tune "Maitland" to which the hymn is set. While it may be true that several writers collaborated in writing this hymn, we are most concerned with its spirit and sentiment. The thoughts of cross-bearing and of crown-wearing pervade the hymn. Let us make this in very truth our Memory Hymn for August, and we shall discover a spirit of consecration filling our hearts and minds, so graciously, that we shall have strength to meet our daily testings as we find them crowding life's way.

—A. M. S.

* * *

TALKING STRAIGHT

The United Presbyterians just had a wonderful time celebrating their 75th anniversary as one of America's most aggressive and useful denominations, with a record, especially in the foreign missionary enterprise, which commends itself to us all. They have also been in the habit of talking straight on great moral issues, and at their General Assembly, which has just met in Pittsburgh, they proved that they are just as vigorous and virile as ever, in spite of their advancing age.

As an illustration, the General Assembly "emphatically denounced Postmaster-General James A. Farley for coercing party workers to work for repeal", and they declared that such methods "clash with the fundamental principles of our Republic." They then proceeded to ask two questions, which to our minds are not only exceedingly pertinent, but also very difficult to answer. "Is it the purpose of the program," they ask, "to relieve the millionaire tax dodger from payment of income taxes by putting it on the backs of the poor, who would pay most of the drink bill? Or might it be an effort to bring the entire United States under the domination and control of a 'liberal' group who will break down our every safeguard with the financial and political support of the liquor interests? Whatever the purpose, we decry and denounce these undemocratic practices."

And would not all good Americans join in this denunciation, if the eyes of so many were not blinded by partisan politics?

* * *

FOOTNOTE TO A FAMOUS REFUSAL

The MESSENGER is glad to pass on without comment this vigorous word by Dr. Dan Brummitt, Editor of the *North-western Christian Advocate*: "Several times it has been gently hinted that this paper made far too much about the denial of citizenship to avowed pacifists. Editors may need such hints, but events are not so responsive to pressure, and here is a bit of history which says more in thirty words, quoted below, than has been said in all the religious and secular press in the whole matter.

Madame Rosika Schwimmer, as will be recalled, applied for naturalization a few years ago, and it was refused her, for the sole reason that, when asked, she declared her conscience would not permit her to take part in war. The incident attracted no little public attention, and many well-intentioned patriots spoke up and said it served her right. This was no country for slackers. Now, Madame Schwimmer is a woman of brains, courage and ideals, as everybody agrees. Except for her unfortunate unwillingness to bear arms—remember she is a woman, and past military age—it is admitted that she would have made a useful citizen of the United States. Very well; listen to her thirty words:

"On the same day the court denied my citizenship, the same court granted citizenship to Zangara, because he said he would bear arms—and look what he did with them!"

Obviously, our present system can hardly be regarded as 100% right!

* * *

WEALTH VERSUS SOCIAL SERVICE

The text of this dissertation, if a layman may be said to have a text, may be found, beginning with the 17th verse of the 10th chapter of the Gospel according to St. Mark, and culminating with that soul-satisfying 27th verse of the same chapter.

Is it too much to state that the major economic, political and social fault of the present day is the unequal distribution of wealth? A few have gathered to themselves vast possessions, while millions are dependent upon public charity. And it is my opinion that this condition will ultimately result in the collapse of the present civilization, as it did in past civilizations—unless the evil be corrected.

When wealth was centered within the domain of a few while the mass was comparatively poverty-stricken, two situations have always developed. Either the mass roused itself and forcibly redistributed the wealth; or the mass, principal defenders of the State in time of war, lethargically permitted outside peoples to invade and destroy the State, feeling that a change of masters could be no worse, and might perhaps be much better.

Even those who do not believe in Christ as divine must accept His teachings as excellent philosophy. Whether one is a Christian or a philosopher, or both, one cannot fail to discern the truth of His teachings regarding the garnering of worldly possessions for entirely selfish interests. There

are, besides the text specifically mentioned, many warnings regarding the social and economical, as well as religious, futility of such selfish practices.

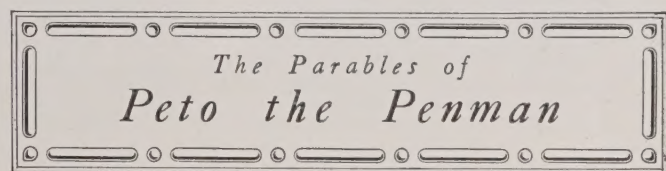
A wealthy man, satisfied with having provided for his economic security, may usefully direct his energies to social activities of much benefit to civilization. But he who continually desires wealth and power for his own interest is an anti-social being.

Speaking practically, this evil might be abated by limiting the total of any individual's possessions to say twenty millions of dollars in value, certainly a sum guaranteeing ease and security from financial worries, and further abated by the adoption of a graduated income tax upon net incomes regardless of source, similar to the tax system recently presented to the House Ways and Means Committee at Washington, through Rep. Nathan L. Strong. Such legislation might truly be considered as Christian in character, and not religious bigotry. It should result in a higher standard of living for all. It may save us from the same peril that resulted in the downfall of civilizations of the past.

Surely Christ's teachings in this respect, though they may have no effect upon the individual conscience of the man who is morbidly bound in his own selfish gains, ought to have some telling effect upon the social conscience on the great mass of Christians, with the ultimate result of putting those teachings into practical social legislation for the welfare of mankind.

—R. F. B.

* * *



THE PARABLE OF THE SUNDAY BASEBALL CROWD

Everybody is there. Of course not those who are away in the family Ford for a trip to the mountains, the shore, or to a local swimming-pool. The bleachers are lousy with "fans." One is not surprised at the number who are present to root for the hometeam, but the surprising thing is the great transformation that has taken place in these men and women. Before twelve o'clock, noon, they were quiet, sedate, reverent, devout worshipers in your Church, singing with unction and entering into the spirit of worship. Now they are a crazy gang of partisans, jumping, shouting, gesticulating, swearing politely, threatening personal damage to the umpire, razzing the pitcher, loudly heaping maledictions upon the other pitcher, smoking an endless number of Camels, eating peanuts, and drinking soft drinks out of bottles: the same devout people who worshiped God in the beauty of holiness three hours earlier, *now* a yelling mob of crazy baseball "fans"!

How to account for the transformation we do not know, unless it be included under the phrase, "Americans work hard and play just as hard." But, even if that is the answer, what's the answer to the next query, Is worship work? Or is it because most of us live a rather drab and colorless life that we throw a fit when our favorite batter clouts a home run? But is the average American doomed to live a drab life, so long as he has a radio, an auto, and his own ego? There were many things too wonderful for the proverb-maker in the long ago, and it's even more wonderful for the parable-smith of today. But he does know that the lure of the ballfield on Sunday afternoon (no matter what the Blue Laws forbid) is one that no "preaching against" will conquer. Men, women, and children by the thousand go and enjoy the sport and the thrill. Baseball is not only the national game; it's for multitudes the Sunday game.

Moral: All work and no play make Jack a dull boy. True, but all play and no worship make Jack a profane boy, and baseball does lead men to take liberties with God's Holy Name and Day.

Symposium: Should Pastors Be Too Busy to Read the Church Paper?

SHOULD A PASTOR OF THE REFORMED CHURCH BE TOO BUSY TO READ HIS OWN CHURCH PAPER?

To merely say that a pastor of the Reformed Church should not be too busy to read the "Messenger" is not sufficient.

When we become ill, physically, we consult a physician who uses up-to-date methods and who is well thought of by other medical men. To keep in touch with the new discoveries in medicine, the successful physician reads the medical journals. No physician would be well thought of by the other members of his profession if he were ignorant of the happenings in the world of medicine. The successful physician is therefore a reader of the medical journals, regardless of how busy he is.

If we have money to invest, we consult a broker who has the latest "dope" on the stocks and bonds. Ticker service, of course, is essential to the broker, but by itself would be worthless. The successful broker must read the financial journals.

What does all this rambling about physicians reading medical journals and brokers reading financial journals amount to? Simply this: the pastor is a professional man similar to the lawyer, broker, physician, engineer, or any other professional man. If he wants "A seat in the front row" he must keep informed as to what is going on within the Church and the religious world in general. He cannot be too busy to read his own Church paper.

In conclusion, we might well borrow the style of Macaulay and say that what the medical journal is to the physician, what the financial journal is to the broker, and what the law journal is to the lawyer, that the "Messenger" is to the Reformed Church pastor.

—G.

SHOULD A PASTOR OF THE REFORMED CHURCH BE TOO BUSY TO READ HIS OWN CHURCH PAPER?

At the recent Eastern Synod meeting, the writer overheard a group of ministers discussing one of Dr. Leinbach's very excellent editorials. He later asked one of the group if he had read the article, to which the minister replied that he read other Church papers, but not the "Messenger." I really felt sorry for him, but not with the same degree of pity that I have for the pastor who is "too busy" (?) to read his own Church paper. I have asked my pastor several times as to whether he read a certain article in the "Messenger", and usually the answer was "yes", for he is one pastor who is not too busy to read the best literature. As a reader of the "Messenger" for 26 years, I do not think any Reformed minister can afford to be too busy to read his own Church paper.

Is it possible that one of the main reasons why the apportionment is not paid in full is the fact that some ministers are not acquainted with the needs of the Boards, as outlined repeatedly in the Church paper?

The average minister desires his constituency to be acquainted to some extent with the Church at large, hence he should keep constantly in touch with his Church paper, for what a fund of information is found in every issue!

Should a pastor of the Reformed Church be too busy to read his own Church paper? Most emphatically, no!

—Elder K.

SHOULD A MINISTER BE TOO BUSY TO READ HIS CHURCH PAPER?

I think any minister who thinks he cannot find time to read his Church paper, in fairness to both the Church he is supposed to serve and the other interests which make him so busy, should determine which interests mean the most to him and then decide which he desires to serve and give his undivided attention to them.

We, in the pews, really find it hard at times to understand what busies our ministers so. What with two sermons a week, some of which do not seem to have received much preparation and attention, an occasional baptism, wedding or funeral, forgetting the neglected practice of pastoral calls which might be so effectual in reviving and maintaining Church interest and attendance, I still believe any sincere minister will just find time to enjoy and appreciate the helpful and instructive material contained in one of the best Church papers in circulation.

As a layman, engaged in business interests, I can easily find time for a Church paper, and as a layman I would much prefer giving up my trade journals, Digests, or fraternal magazines before the "Reformed Church Messenger." I find far too much of abiding value in its columns, which help to stimulate and encourage me in these times, to think of neglecting reading it. I can only hope it were in every home in the Reformed Church—and were read there.

—A Reader in Allentown.

(To be Continued Next Week)

Case Work in Homiletics

VI. METHINKS HE DOTHT DEFEND TOO MUCH

GEORGE E. HUNTLEY, D.D.

(A dozen ministers, strictly imaginary, are supposed to have met at a class reunion, to have expressed dissatisfaction with their own pulpit efforts and to have agreed to ask counsel from their former professor in theological school. In this series of papers he gives frank but fraternal and constructive criticism regarding the sermons that they submit. The fundamental axiom of this teacher is "The best sermon is the one that does the most good.")

Class Room Number 6, June 1, 1933.

Rev. Levi Summerfield,
South Concord, Maine.

My dear Levi:

Why, when and where did you develop a ferocious aspect, grasp a broadsword and don a coat of mail? When you were in theological school you were notable for your irenic disposition. I well remember that, following one of your magnetic addresses, a prominent member of the faculty spoke to me particularly about your tact, poise and good judgment. You made friends, largely because you were friendly.

I am astonished, therefore, when I perceive the intensely militant spirit that runs all through your six submitted sermons.

"But now behold, the warrior bold!"

Apparently you have become convinced that there are mighty hosts of onrushing enemies from whom you, as a valiant knight, are in duty bound to protect the citadels of truth. It is not too much to say that you are offensively defensive. And, sadly, you are wasting the time and energy that you ought to devote to some more useful purpose.

In the first sermon that I studied you

discuss the relation of the Church to the young people of today, surely a timely and important topic. Instead of treating it suggestively and constructively, however, you spent your time in refuting imaginary and inconsequential criticisms upon the Church's attitude and activity. Where did you get the impression that anybody disagrees with you? What Christians need in that matter is not converting but energizing.

In another discourse you take up the hypothesis of theism, not to show the comforting and saving power of "the glorious gospel of the blessed God" but to overthrow the arguments of humanists and infidels—not one of whom is present and not one of whom would give any serious attention to your arguments.

A third sermon is devoted to the service of the Holy Communion; and certainly you were in a belligerent mood when you prepared it. I wonder if your people (or any other convincible people) ever had important doubts in regard to the points that you so fervently defend.

Here you fight for the interpretation of a text about which there is universal agreement; here, with fiery eloquence, you advocate social attitudes in regard to which all respectable Christian people are in absolute concord; and here, in the sixth sermon of the batch, you spend three thousand words debating with non-existent foes, who, in your mind, contend that the Church should attempt no influence in business, political and social life.

Now, if you are consistent, you will write a long letter, defending yourself against all my statements. You will not do that, however, for you are well aware

that, even when I am caustic in expression, I am earnestly desirous of saying something that will help you to fuller usefulness.

I have no quarrel with any of your doctrines; but I do greatly regret the disputatious (and very tiresome) spirit that you persistently display. Levi, if you could burn all the chips that you carry on your shoulders, you would need no additional fuel for the entire winter. Levi, if the children of Israel had had all the straw that you have used in building imaginary men, they might have made bricks in comfort and there might never have been an exodus.

A few facts ought to be remembered by every Christian preacher: that some controverted doctrines are not important enough to deserve extended discussion in the pulpit; that some of the supreme doctrines never can be proved but must be accepted by a "leap of faith"; and that doctrines of universal acceptance need no heated and extended defence.

Apparently you have overlooked that last point. If you had sent more manuscripts, I would have expected one hotly defending the Golden Rule — though no Mencken ever approached your community; and I would have looked for one stoutly defending the theory of the earth's rotundity—though Voliva and his followers were a thousand miles away.

It would be helpful to you to read the sermons of some of the most influential American ministers; for you would discover that they were not debaters but preachers, a very different thing. The method of Phillips Brooks was that of statement, illustration, application. In the

beginning he presented a truth strongly, beautifully, not arguing about it but assuming its general acceptance as soon as it was understood; then he illustrated it; and then, with all the power of his marvelous manhood, he applied it for himself and his hearers. Dr. Fosdick, though possessing great skill in polemics, seldom uses it in the pulpit. Look at his outlines. He presents a truth, relying not on argument but on forceful assertion; and then, in two, three or four divisions, he applies it with wonderful rousing and persuasive power. I have been looking through a recently issued volume of "prize sermons." I have not come to one that is essentially argumentative. The successful preachers of today in all denominations spend little time on apologetics and much on illustration and application.

I could make several guesses as to the

cause of your present unfortunate custom. It is possible that your physical condition so re-acts that you are continually in a pugnacious state of mind. It is possible that your work on the college debating team developed in you the habit of contention. (I knew a case of that kind.) It is possible that domestic or parochial affairs keep you in the defensive attitude. It seems more probable, however, that somebody some time criticized you for lacking in virility, strength, aggressiveness, and that, as a psychological defense, you have gone to the extreme of argumentativeness.

At any rate you had better change your strategy. You can do it if you will consider, thoughtfully and prayerfully, the people who are before you Sunday after Sunday. Who are they? What do they really require? Get down on your knees

(yes, literally) and pray for wisdom to speak a message that will enlighten, uplift, comfort, deliver, the struggling men and women with whose moral and spiritual guidance you have been vastly honored.

Dear Levi, your gifts and your character are such that you reasonably may look for the fulfillment of that prayer.

Just now, however, you are too enthusiastic about the smell of the war paint, the gleam of the war flag and the sound of the war cry. Cease trying to prove that twice two are four and three times three are nine. Give up trying to convince people that the earth revolves about the sun. Woe be unto you (and all of us) if we preach not the Gospel!

Send me some more sermons. I expect good ones.

Yours for service in the Kingdom,

The Pedagogue Homiletical.

NEWS IN BRIEF

MEETINGS OF THE SYNODS

Sept. 5, 1933, Synod of the Northwest, St. Peter's, Kiel, Wis., Rev. E. L. Worthman, Kiel, Wis.

BOWLING GREEN ACADEMY

Thank you and hearty congratulations to all who had a part in completing our fund! Talk about depression! We are under the impression that during the past weeks we have had the finest expression of sympathetic good will that we have seen for some time. Two weeks ago we said that one of two things would happen. Well, the second happened! The friends of Bowling Green Academy salary fund got behind us with such vim, vigor and velocity that we went over the top with flying colors, and landed on the other side with a nice "nest egg" left for our next year's fund. Here is the record for the past two weeks: H. D. Dietrick, \$25; Mr. and Mrs. Harold G. Teel, \$25; Friends at Littlestown, \$5; Mrs. S. B. Stoler, \$5; Mr. and Mrs. E. W. Binkley, \$5; Men's Bible Class, St. Andrews, Perkaskie, Pa., Rev. S. E. Moyer, teacher, \$5; Rev. and Mrs. Will S. Fisher, \$5; Mrs. Elizabeth Nusbaum, \$5; Mrs. Charles E. Rupp, \$3; Rev. and Mrs. Ernest Gander, \$2; Cash, York, Pa., \$1. Total, \$86.

Two weeks ago credit should have been given to A. Wesley Heller for \$5, not A. Wesley Miller. "Auf Wiedersehen."

NOTICE

44th annual Pen Mar Reunion, Thursday, July 27. Address by Hon. Wm. A. Schnader, LL.D., Attorney General of Pennsylvania. Music by Male Chorus of Jefferson, Pa.

CHANGE OF ADDRESS

Rev. George R. Snyder, from St. Paris, Ohio, to Shenchow, Hunan, China.

A cablegram from Sendai, Japan, received by the Board of Foreign Missions during the past week reads: "Funds are exhausted. Need at least \$10,000 during the third week of July." A message was also received from Baghdad, Iraq, which stated that \$500 were needed at once and \$2,000 more will be required before the end of July. The situation of our Missions is most alarming. How to remedy it is the problem. The Board of Foreign Missions can only make this painful necessity for funds known to the Church in the hope that contributions may be forthcoming. We herewith challenge the membership of our Church to make immediate response to these S. O. S. appeals.

A young physician desires location; member of the Reformed Church. Address "Messenger."

We regret to report the serious illness of one of our beloved ministers, Rev. R. J. Freeman, of Reading, Pa., who on July 12 suffered a stroke.

In Trinity Church, Baltimore, Md., Rev. Chas. A. Bushong, pastor, the D. V. B. S. held from June 26 to July 7 with enrollment of 150 was most satisfactory. The Hand Work department was exceptionally good and the work displayed in the Church School room made a very pleasing exhibit of the fine work.

The Rev. Conrad Hassel has resigned the pastorate of Zion-Zoar Charge, near Bellevue, O., to take effect Oct. 1, after serving there for nearly 8 years. Rev. Mr. Hassel, who has been in the active ministry for 45 years, plans to devote himself to supply preaching and Christian literary work.

Among the ministers of our Church attending the Midsummer Conference at Union Seminary, New York, are: Revs. Henry H. Ranck, D.D., J. D. Buehrer, Ph.D., Prof. Wm. R. Barnhart, Ph.D., Arthur Schnatz, Henry J. Herber, Theo. C. Brown, M. H. Klingaman, O. H. Senenig, Edgar F. Hoffmeier, and Paul S. Leinbach, D.D. The program for this summer is exceptionally edifying.

Mr. Peter J. Laubach, prominent citizen of Catasauqua, Pa., and a generous contributor to many good causes, died on July 10, aged 75 years. The funeral was conducted at the family residence on July 13 by his pastor, Rev. Dr. J. F. Lambert, assisted by Dr. Paul S. Leinbach, a nephew of the deceased, in the presence of a large concourse of friends. Mr. Laubach is survived by his devoted wife.

The DuBois and Lutherburg, Pa., Churches, Rev. H. L. Logsdon, pastor, report 11 young people attending the Shady-side Summer School, a larger delegation than last year, when 8 attended. Those from DuBois were: Kathryn Hartzfeld, Jane Roper, Martha Day, Clara Phillips, Edna Shafer, Francis Seyler, and Donald Wilson; from Lutherburg, Elva Swope, Ruth Shugarts, and Kenneth Kriner.

In the Federated Reformed and Presbyterian Church, McConnellsburg, Pa., Rev. Wm. J. Lowe, minister, Summer Communion held in the Reformed Church with large attendance. Rev. Mr. Lowe preached the opening sermon for the County Sabbath School Convention; delivered the baccalaureate sermon to the graduating class of the local high school, and just completed

"MUST JESUS BEAR THE CROSS ALONE?"

(Memory Hymn for August)

Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for ev'ry one,
And there's a cross for me.

How happy are the saints above,
Who once went sorrowing here!
But now they taste unmingled love,
And joy without a tear.

The consecrated cross I'll bear,
Till death shall set me free;
And then go home my crown to wear,
For there's a crown for me.

O precious cross! O glorious crown!
O resurrection day!
Ye angels, from the stars come down,
And bear my soul away.

Thomas Shepherd, 1693, alt.

George N. Allen, 1850

his 3rd year as Supt. of the Community D. V. B. S., which was largest attended during its history of 10 years, and in every way most successful held.

Our old-time friend, Mr. Jacob H. Mays, of Womelstdorf, Pa., prominent business man and banker, and a trustee of Zion's Reformed Church, has been appointed by President Roosevelt as Pennsylvania Manager of the Home Owners' Loan Corporation, with headquarters in Philadelphia. This is a most responsible position. Mr. Mays is a brother of Judge H. Robert Mays, of the Berks County Court.

Communion were celebrated July 2 and 9 at Carrollton, O., Rev. H. N. Smith, pastor. 2 members received by confirmation; \$35 raised for taxes on parsonage. At Germano, 60 per cent of membership communed; 9 girls and 3 boys confirmed; one infant baptism. On Guest Day the W. M. S. entertained the Young Ladies' S. S. Class. Attendance at S. S. constantly exceeds membership of Church.

The 167th anniversary of the founding of the Centre, Pa., Presbyterian Church will be celebrated Aug. 19, morning and afternoon. This Church is the oldest Protestant congregation west of the Kitaniny or Blue Mountains in Pennsylvania, and it is the plan of the members of Presbytery and the State Historical Society to make it a wayside shrine. The anniversary addresses will be delivered by Senator Leon C. Prince, Carlisle, and Rev. Hobart D. McKeehan, pastor of Abbey Reformed, Huntingdon, Pa.

Second Church, Reading, Pa., Rev. Dr. Elmer L. Coblentz, pastor, celebrated its 85th anniversary July 9. Dr. Coblentz preached on "A Goodly Heritage;" Miss Hilda Koffke was choir soloist, and Mrs. Kate L. Greenawalt, oldest member, on roll for 81 years, was in attendance. A 2,000-word history of the parish was prepared and read by Benjamin A. Fryer. Nearly 400 attended. The following 7 pastors served Second Church: Revs. Dr. Thomas C. Porter, Dr. Moses Kieffer, Dr. Charles Fiery McCauley, Rufus W. Miller, Dr. Samuel R. Bridenbaugh, Dr. Scott R. Wagner, and Dr. Elmer L. Coblentz.

St. John's Church, Maudsley, Pa., Rev. Clark W. Heller, pastor, celebrated the 3rd anniversary of its dedication, July 9. At the Communion Service at 9 A. M., the guest preacher was Rev. D. W. Kerr, Bloomsburg; at the anniversary service in the evening, the sermon was preached by Rev. Thomas G. Jones, and Revs. John K. Adams and Mr. Kerr also took part. Rev. Mr. Kerr also assisted at the Communion service at Shiloh Church, Danville. 54 members have been received since the erection of the new Church, and the congregation has paid \$21,000 for all purposes.

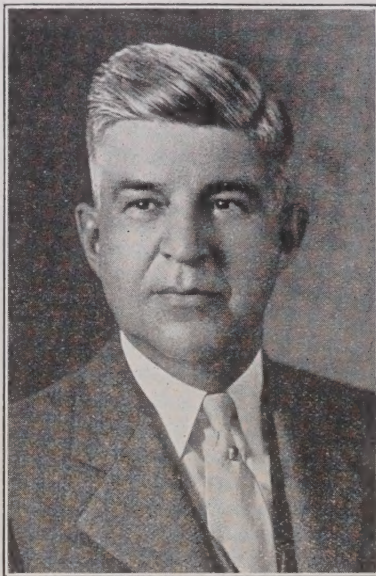
Rev. H. D. Maxwell began his 8th year in Immanuel Church, Ellwood City, Pa., June 4. At the close of the service, Elder Geo. C. Nicklas presented the pastor and family with a beautiful basket of red roses. A Mother and Daughter banquet held May 4, with 75 present. Children's Day observed June 11. Holy Communion celebrated July 2; one new member received by confirmation. A union summer evening service held in Immanuel on July 9, with the Rev. Bernie Osterhouse, of the First Baptist Church, preaching. The Reformed Church Baseball Club is in first place in the Church League.

The annual banquet at the Spiritual Conference, which will be held Thursday, Aug. 3, at F. and M. Academy, Lancaster, is an event so well established that it needs no advertising. The high-grade feast provided always insures "a full house." This year the genial pastor of 4th Church, Harrisburg, Rev. A. M. Billman, will preside over the festivities, and the distinguished exponents of post-prandial repartee will speak "off the record." They include a representative of that remarkable institution, "Fifteenth and Race," Dr. Henry I. Stahr; a layman, Prof. J. H. Eisenhauer, of Bucknell University; a Foreign Missionary, none other than Dr. Christopher Noss, and a pastor.

Children's Day, with its unified service at St. Paul Church, Greenville, O., Rev. Edgar V. Loucks, pastor, was a happy time for the girls and boys. The Junior Orchestra was at its best; the pastor spoke on "Echoes"; offering for Board of Christian Education. The Rev. Dr. Daniel Burghalter presented the appeal of Foreign Missions on June 25, at 9:15 A. M., in East Zion Church, returning to Greenville in time for the closing minutes of the Church School; at 10:30 A. M. a sermon was preached and at 7:30 P. M., a stereopticon lecture on Iraq was delivered; at 2:30 P. M., a visit was made to West Zion Church. Both the Field Secretary and the pastor were pleased with the congregations and feel that a definite good was done.

On July 9, at Trinity Church, Philadelphia, Rev. Purd E. Deitz, pastor, the class taught by Elder Wm. C. Whartenby put on a unique service at the Bible School session. Mr. Francis Price, president of the class, was leader, and Messrs. James Wilson and Richard Klink read the lesson and scriptural responses applying to the lesson. Mr. Donald Spare, another member of this active class, wrote a musical setting to "A Vesper Hymn," written by Sarah E. Kuhn, recently published in the "Messenger," which was sung by the entire class under Mr. Spare's leadership. A 20-minute exposition on the life of Caleb was presented by the teacher.

The Break of Day service held in connection with the opening of the 40,000-acre State Hemlock Park, near Blain, Pa., will be held at 3 A. M. July 23. A chorus of hundreds of voices, led by Prof. Yoder, author of "Pennsylvania," will sing and buglers will announce the coming of dawn. Parking space and amplification will be provided. This will be one of the most largely attended religious services held in Eastern United States, and J. L. McCaskey, prominent Pittsburgh attorney, and Major Kemp, former Postmaster of Philadelphia, head the program committee. Rev. H. D. McKeehan, pastor of Abbey Church, Huntingdon, will deliver the sermon.



Prof. J. H. Eisenhauer

At the 43rd annual banquet, which is always held Thursday night during the sessions of the Spiritual Conference at Lancaster, and is attended by several hundred of the visitors, together with their wives and lady friends, there will be 3 toasts offered, the second of which will be given by Prof. J. H. Eisenhauer, of Bucknell University, Lewisburg, Pa. Prof. Eisenhauer, who is well known by many of the people of the Church as an interested, active and influential layman, has been assigned the toast, "A Layman Speaks off the Record."

In Faith Church, Baltimore, Md., while the pastor, Rev. Frank A. Rosenberger, is on his vacation, the pulpit will be filled as follows: Aug. 6, conducted by Reformed Churchmen's League, with Messrs. Walter Seifert, Otto Schmidt, Fred W. Brundick and Fred C. Schlingman taking part; Aug. 13 and 27, Rev. H. M. Way, pastor of United Church; Aug. 20, Student Edward Schlingman, Lancaster Seminary. The S. S. sent 4 young people to Camp Mensch Mill; the Dramatic Club sent 2 to the Hood Missionary Conference and the W. M. S. sent 1. Faith is co-operating with other Churches in Union services in Patterson Park and was in charge July 16. The Young Men's Chorus offered special music and the pastor preached on "Sanctify Yourselves."

In the Delaware, O., Church, Rev. Ervin E. Young, pastor, in spite of intense heat, attendance good in S. S. and Church. After Easter, the pastor and wife enjoyed a 10-day vacation in and about Philadelphia. On June 25, the pastor spoke at the Open Air Union service on "Tests of True Discipleship," which was favorably reported in the local press. On July 1, the Trustees paid final payment on mortgage on parsonage, thus leaving the Church and 2 fine residences adjoining free from indebtedness. On July 2, the pastor was one of the judges selected to adjudicate the Male Chorus Festifod held in the Gray Chapel of O. W. U., under auspices

of the Ohio Council of Sacred Music. Mid-summer Communion, July 9. In the evening the Rev. Mr. Young spoke at a union service of the colored people in Second Baptist Church.

The 40th anniversary services on June 18 of Grace Church, Chicago, Ill., Rev. Ernest Fledderjohn, pastor, were greatly enjoyed. Drs. Schaeffer and Horning brought inspiring sermons. Grace was organized by the Home Mission Board and supported by the Board for 37 of the 40 years. A luncheon service held in afternoon, Rev. L. S. Hegnauer, toastmaster. Many have enjoyed the hospitality of the members of Grace as World's Fair guests and members will gladly accommodate others. Most any number can be accommodated; average cost is \$1 per night for room with single bed, \$1.50 with double bed; weekly stay special rates. Breakfast may be obtained if desired at \$0.25 a person; also garage if wanted. Many visitors have attended services at Grace at 2700 W. Jackson Blvd. The total attendance at the Fair has passed the 4,000,000 mark.

Rev. John A. Kleinginna, recently ordained pastor of the Youngwood-Harold's, Pa., Charge, administered his first Holy Communion in St. John's, Harrold's, June 25, and in First, Youngwood, July 2, when over three-fourths of charge communed. At St. John's 2 received by letter and one by reprofession; 2 by letter at Youngwood. On July 6 both Churches tendered a reception to Rev. Mr. Kleinginna; Rev. Wm. C. Sykes, pastor of Third Church, South Greensburg, spoke, and a representative from each congregation presented Mr. Kleinginna with a substantial sum of money. The Youngwood Ministerial Association is attempting a new experiment on Sunday evenings in July. The pastors of various Churches meet Sunday evening before the time for services and arrange an exchange of pulpits for that evening, and neither pastors nor people know who will preach until time for services. This has caused a revival of interest for Sunday evening services.

A farewell service, under auspices of the Reformed Ministerium of the Akron Churches, held in Willard Church, July 9, marking the last Sunday in Akron for Rev. and Mrs. Geo. R. Snyder before their departure for China. Present were Reformed ministers of Akron: Rev. Melvin Beck, President of Ohio Synod; Mrs. Boiegraine, President of the Ohio Synodical and Mrs. E. E. Zechiel, of North East Ohio Classical, all bringing happy felicitations, which were responded to by Mr. and Mrs. Snyder, who gave assurance of their earnest purpose to be true to the trust imposed on them. An informal reception was given by the W. M. S., preceding evening service. The gift by this society was greatly increased by the offering. Mr. and Mrs. Snyder will sail from Seattle, Aug. 12.

A D. V. B. S. was conducted in Grace Church, Mt. Carmel, Pa., June 19-30, under directorate of the pastor, Rev. Morgan A. Peters, assisted by 4 volunteer teachers, which kept the expense to a minimum. On the evening of July 2, the School gave an interesting program to a large gathering. Those attending every session were awarded a certificate. For a number of years the Protestant Churches united in a community school, but for commendable reasons this was not deemed feasible this year. An outing was given the scholars July 12 in the Community Park. Children's Day observed June 11, with a fine program in charge of the Church organist, Mrs. Thomas Green, and the Primary Supt., Miss Margaret Reese. Holy Communion

CHURCH FURNISHINGS

Church Decorator, Fresco-Painting and Decorating
MURAL PAINTINGS A SPECIALTY

Sketches Submitted on Application

H. P. BERGER : : Lebanon, Pa.

observed June 25; at the altar in the morning and in the evening in the seats through the Eldership. During July and August the morning worship is changed from 11 to 9 A. M., with the Bible School hour following.

The 8th annual commencement of the American School for Boys, Baghdad, Iraq, took place June 22, in the school garden, with address by H. E. Rashid Beg Gaylani, the present Prime Minister of Iraq. 30 students given certificates and diplomas; 22 receiving High School diplomas, and 8 receiving certificates showing that they had completed the work of Freshman. Some one in attendance said that not since the days of Haroun el-Rashid was there in Baghdad a school affair of such dignity, interest and significance. The audience was largest ever had and was made up of the best people of the city and Iraq, for most of the tribal sheikhs and feudal lords who are members of the Iraq Parliament were present. In his speech, the Prime Minister praised the school, choosing the noblest adjectives in the Arabic language to express his appreciation for the school and his love and respect for the Principal, Dr. C. K. Staudt. The exercises were concluded by the students singing "God Make Us Men," from the roof of the adjoining school building, and their voices were carried far and wide over the city.

MANITOBA CLASSIS

Manitoba Classis met June 14-18 in St. John's Church, Grenfell, Sask., Rev. F. F. Ott, pastor. The timely program as set up by the pastor loci was followed in detail. The Pres., Rev. C. D. Maurer, preached the opening sermon on "The Nature of the Redemption." Officers elected for the year as follows: Pres., Rev. C. D. Maurer; Vice-Pres. and Treas., Rev. P. Wiegand; Stated Clerk, Rev. J. F. Krieger; Cor. Sec., Rev. F. F. Ott.

The weather was ideal, although somewhat hot. The brethren remained faithfully at work during the business sessions, which ended Friday afternoon. We may well boast of the brotherly spirit prevailing in our Classis. The undersigned appreciates the good-naturedness in which his co-workers fell in line with various proposals in changes and shiftings. Despite the present hard times, our Classis endeavors to expand. Thus two new men were put in the field, one in Wolseley, Sask., and the other as traveling missionary in Manitoba. These men are Canadian born, sons of the Grenfell charge and graduated this year from Mission House Seminary. They are Students John Schlamp and George Wolf. We are undertaking this new arrangement without the aid of our Mission Board and are indeed happy to get meagre financial aid offered them.

On Thursday evening, Rev. P. Wiegand spoke on "Repentance and Conversion." Friday morning Classis celebrated Holy Communion. Friday evening the program

called for three services. In Grenfell (town) Rev. J. F. Krieger spoke on "Regeneration and Forgiveness of Sins." In Zion's Church, Qu'Appelle Valley, Rev. C. D. Maurer spoke on "The Importance and the Order of the Ten Commandments and the Lord's Prayer, in the Light of Scriptures in our Church." In St. John's (Josefsberg), Rev. P. Wiegand spoke on "Baptism of Children and the Holy Supper." On Sunday the morning service was held in St. John's Church, Rev. J. F. Krieger speaking on "The Love of God, The Grace of Christ, The Fellowship of the Holy Ghost." The afternoon meeting was a union service of the four congregations held in the United Church in Grenfell. All pastors took part in the program. Special mention must be made of a song by Mrs. Rev. F. F. Ott's well trained choir, which also sang at nearly every service during the week.

Sunday evening was reserved for the celebration of the 45th anniversary of St. John's congregation. Four pastors, including the present one, all having served the congregation, gave addresses, relating their experiences. Congratulatory letters from two other pastors, as also the history of the congregation, were read by Rev. F. F. Ott. After a lunch served by the good ladies, who during the entire week had so well provided the meals for us, midnight reminded us that a long day had come to a close. A few hours later the Lord sent a refreshing rain. May He continue to send spiritual showers of blessing upon us all!

—C. D. Maurer

WAIT UNTIL THE MILLENNIUM

The militarist says, "You ministers and the Church at large, Catholic, Protestant, Jew and Gentile, must change the character of the individual, removing therefrom all ambition, greed, selfishness,—well, when you do that, then we can begin to consider disarmament."

Some people would even accept a million dollars—if it were handed to them on a golden platter, wrapped in cellophane, and bestowed with a bow.

THE FIFTIETH ANNIVERSARY OF FORT WAYNE ORPHAN HOME

The Fort Wayne Orphan Home has reached the 50th year of her history. During the 50 years it has had some part in shaping the lives and destinies of more than 850 children. The 50th anniversary will be fittingly observed on the Home grounds Thursday, Aug. 10. There will be music by our noted band. The Rev. T. W. Hoernemann, of New Philadelphia, O., will be the speaker. Mr. Buehrer, of Stryker, O., will be the choir director. The ladies of the 3 Reformed Churches of the city of Fort Wayne will serve the dinner with all the proceeds going to the Home. The Home boys will stage a baseball game. The management will give you a cordial welcome.

During the 50 years of service this institution has done a noble work. We would



like to ask the Church to show her good will and continued interest at this anniversary season by sharing in a \$5,000 offering. We are not soliciting \$1,000 gifts nor \$100 gifts, nor \$10 gifts. These, of course, are welcome. But there ought to be 10,000 people in the 4 Synods who would be willing to contribute 50c. to this anniversary offering.

There are upwards of 600 Churches in the 4 Synods. Will not some reader of the "Messenger," or some one else interested in the Home see to it that every one in your particular congregation be given an opportunity to contribute to this offering? Save postage by having some one person gather the gifts of the people and forward same to us Aug. 10. In union there is strength. The aggregate of small sums brings surprising totals. Already we are receiving such gifts. They will all be credited to the Anniversary Day Offering. Yours for a great day,

Rev. J. F. Tapy, Treas.,
P. O. Box No. 45, Ft. Wayne, Ind.

PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Supt.

The Adult Women's Bible Class of St. John Church, Lansdale, had their annual picnic at Phoebe Home on Wednesday, July 12. There were 65 of them who, well supplied with lunch baskets, motored to the Home in the afternoon. The Home had been previously informed of their coming and prepared for their visitors. Fifteen 4-foot square tables, each seating 8 persons, were placed on the lawn. Over each table was placed a large beach umbrella and covered with material in the Reformed Church colors. The visitors spent some time on the spacious lawn about the buildings. Then followed an inspection of the buildings. Later they and the entire Home family sat down at the tables which were found loaded down with a sumptuous feast. There were many baskets full of the meal left over and they were donated to the Home; and the Home family will attend to them later.

This visit afforded the Home family very much enjoyment and it was evident that the visitors had similar experiences. The Home belongs to the Eastern Synod, and every member of the Church within that district shares in that ownership, and should see the Home and become familiar with the work it does.

A large Church organization from one of the congregations in East Penna. Classis is scheduled to pay us a similar visit a little later. The authorities of the Home cordially invite the members of the Church to visit the Home whenever they can conveniently do so.

HOME AND YOUNG FOLKS

He had choked her—

She was dead—there could be no doubt about that. He had listened to her dying gasp.

Now she was cold—cold as the hand of death.

Yet in his anger he was not convinced. Furiously he kicked her. To his amazement she gasped, sputtered, and began to hum softly.

"Just a little patience is all it takes, John," remarked his wife from the rear seat.—Exchange.

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

SAVING BY USING

Text, I Timothy 4:7, "Exercise thyself unto godliness."

These are days of exercise and recreation; of playgrounds, outings and picnics; of baseball, tennis, golf, and other sports.

Young and old delight to have their play and exercise, which help to keep them physically fit.

St. Paul was interested in games and races and resorted to them to illustrate his spiritual lessons. He believed in physical exercise, but he also believed in spiritual exercise, and felt that it was just as important as the other, and even more so. He writes to Timothy: "And exercise thyself unto godliness: for bodily exercise is profitable for a little; but godliness is profitable for all things, having promise of the

life which now is, and of that which is to come."

The way to keep the body, the mind, and the spirit fit is to exercise them. By using them you improve and strengthen and save them. If you neglect their use and exercise they will deteriorate.

If you tie up your arm in a sling for a number of weeks it will become weak and flabby and almost useless. By constant use you develop and strengthen your muscles, and make your arm more useful.

If you exercise your mind and its faculties, it will become keen and strong; but if you neglect it, it will be dull and backward. Some persons neglect some of their mental powers and tastes, and therefore gradually lose them. Charles Darwin, who devoted his life to scientific study and experiment and research, in later life deplored the fact that he had no sense of appreciation of music or poetry because he had neglected this side of his education and culture and entirely lost the power to enjoy them.

There are many persons who are so much absorbed in worldly and temporal affairs that they take no time to minister to their spiritual nature, to exercise themselves unto godliness, and they lose all interest in spiritual things and forget that they are God's children. If you want to keep alive your interest in and enjoyment of spiritual blessings, you must continually exercise yourself unto godliness and do the things that will stimulate and strengthen the spiritual side of your nature.

There are many things which are saved by using them and are lost or spoiled by neglect and disuse. If you dam up water, it will stagnate; but if it is kept flowing, it will remain fresh and sparkling.

If you store up bread, it will mould. If you keep fruit too long, it will decay. If you pile up iron, it will rust. If you hang up clothes, they will become moth-eaten. If you hoard up money, it will corrode. But the proper use of these things will give you pleasure and benefit.

Roy B. Guild tells the following: "A few months ago while touring near Alexandria, I noticed two Turkish warships which I immediately proceeded to snap with my camera. The captain of the vessel on which we were sailing, noticing my interest in them, said, with a smile, 'Yes, Mr. Guild, they look formidable, but they are perfectly harmless. They were anchored there eight years ago and haven't turned a wheel since.' Then Mr. Guild adds: 'That's mighty like some Church members I know. Joined to a Church, anchored to a pew for eight years and never turned a wheel.'"

If bread is used at the right time it is wholesome and nutritious. By using you save it because you enable it to serve the purpose for which it was made. If you save it too long, it will spoil, and thus will be really lost.

By using iron you will keep it from rusting. If you go to some abandoned railroad you will see how the rails, the joints, and the bolts have rusted. But if you look at a railroad that is in constant use, over which the fast express trains and the long freight trains are constantly passing, you will notice how bright and shiny the rails are kept.

Keep the talents and gifts which God has given you in constant use, and you will notice how they will grow in strength and power, and your whole life and character will be kept useful and fruitful.

There is true and sane philosophy in what a Quaker said at the end of his life:

"That I spent, I had;
That I kept, I lost;
That I gave, I have."

THE PASTOR SAYS:

If a statement has little weight,
its triple repetition will not make it heavy.

—Now and Then.

Mrs. Gabb: "So your husband objects to cats."

Mrs. Stabb: "Yes, he does. He says I feed all the cats in the neighborhood. Won't you stay and have tea?"

The Family Altar

By the Rev. Roland L. Rupp

HELP FOR THE WEEK OF JULY 24-30

Memory Verse: Jehovah is the strength of my life; Of whom shall I be afraid? Psalm 27:1.

Memory Hymn: "Ten Thousand Times Ten Thousand" (553).

Theme: Gideon.

Monday—Gideon Commissioned Judges 6:11-14

Again and again a nation is threatened by crisis. An enemy is battering down the city-gate. Or an enemy within has thrust a dagger into the national soul. Or vision has fled from the minds of the mighty. Or blighting greed has divided the nation and arrayed class against class by ruthless injustice. Now judgment is about to fall. Only God can save the state. But usually the citizenry turns to God too late. No nation can live without God. No leader can lead unless he is commissioned by God.

Prayer: We pray for those in authority, Almighty God. Give them a sense of Thy sovereignty. High as the heavens are above the earth, so high art Thou above them. O God, instruct them and give them insight. Amen.

Tuesday—Gideon's Humility and Caution Judges 6:15-24

When our leaders are humble, then peace and concord prevail, then our causes have a chance to prosper. When they are proud and arrogant they repel the very loyalty which is their only hope for success, and they arouse the very hostility which can defeat all their efforts. The great leader, and the great personality, is the humble man, the man who knows that his life and influence depend upon the degree to which he enters into the life of God and man to share their purpose and aspiration and work. Only from God and one's fellows does power come.

Prayer: Thou knowest, our Father, more clearly than we the spirit which is requisite for wise leadership. In this day of confusion and bewilderment give us the wisdom which is the foundation of meekness. Amen.

Wednesday—Gideon Attacks Idolatry Judges 6:25-32

Idolatry is the curse of the modern Christian. No, he does not make for himself an image and call it his god. He merely gives first loyalty to Caesar when loyalty to God and Caesar are in conflict. He merely sets up a line of tin and clay images in his soul and gives them surreptitious fealty. There they are—Social Position, Comfort, Wealth, Power, Pleasure, Personal Ambition. These lesser gods, these secret gods, of whom we do not think as gods at all, compel us to share with them the loyalty which we owe to God alone. But they are only puppets, deceivers, traitors.

Prayer: We are ashamed of our small loyalties, of our inability to give Thee, O God, supreme and unconditioned loyalty. It is this which robs us of life and power. O God, help us to unify our lives in Thee. Amen.

Thursday—Gideon's Army Sifted Judges 7:4-8

Gideon resorted to a unique military tactic in order that he might acquire an army that could achieve victory. Our modern armies need sifting and sorting. Our

soldiers are too proficient fighters. Fighting aggravates and intensifies situations and problems. Our armies should be filled with men of good will who have only the desire to serve in every case of need. Could we find three hundred such men in our military hosts? Three hundred men of intelligence and character, serving the nation abroad in securing international tranquility and goodwill, would be a mightier force for peace and prosperity than a million men trained to fight at a moment's notice.

Prayer: God of goodwill, Who sent unto us Thy Son as the world's Prince of Peace, make us worthy of His faith and trust, capable of wielding His spirit as an instrument of peace. Amen.

Friday—Gideon's Conquest Judges 7:13-23

As we read history we find that the size of the army seldom determined the victory. The spirit of the army has been the decisive factor usually. In any task or movement it is the spirit and character of the workers which bring victory or defeat. In the Church, however, we are easily excited about numbers. Jesus selected twelve disciples for Himself. With them He began to conquer the world. If one-tenth of our membership were spiritually intelligent, well trained and courageously loyal the Church could conquer the world in less than a generation. Not multitudes but Christlike lives build the Kingdom.

Prayer: Draw us closer to Thyself, our Father. May Thy Spirit and truth command us and secure our fullest obedience. Amen.

Saturday—Gideon's Faith Hebrews 11:32-40

Achievement without faith is impossible. Faith is fully ninety per cent of the struggle. Faith is courage, spiritual insight, idealism, enthusiasm, sacrifice. No, faith is not merely belief, it is also "a hearty trust." We have made it to mean credulity, or consent to a creed, or the puerile acceptance of a mystery which we are too indolent to think through. With all the enthusiasts of faith, I accept the reign of this force, but I also submit that faith without mighty works is not faith.

Prayer: Help us, gracious God, to find eternity in the midst of time, immortality when mortality is all about us, and victory in those experiences which the world accepts as certain defeat. Amen.

Sunday—A Song of Praise Psalm 98:1-9

Praise must come to a higher position in our religious living. Praise must be more nobly magnified in our services of worship. Praise is the enthusiasm which lifts the soul on eagles' wings to sublime

EVERY PASTOR — EVERY ELDER
—EVERY DEACON—
Should have a Copy of

THE CONSTITUTION OF THE REFORMED CHURCH IN THE UNITED STATES OR THE CONSTITUTIONS AND FORMS

The latest revision of the CONSTITUTION
—with Amendments up to date.

Cloth Binding

CONSTITUTION only, 35c, postpaid
CONSTITUTION AND FORMS,
45c, postpaid

Board of Christian Education of the
Reformed Church in the U. S.
1505 Race Street, Philadelphia, Pa.

heights. Praise is as much in order as prayer. The infinite heavens at night, the universe of the spirit within every man, the shy violet and the rugged daisy, the snow-capped and forest-clad mountains, the evolutionary process, the progressive revelation of truth and life, love, personality, wayside altars, crosses on Golgotha—all of these should draw peans of praise from souls who live abundantly.

Prayer: The fullness of our hearts, the opportunities of life, the responsibilities of the daily tasks, the opening continents of our meditations, the vistas of our dreams—these drive us to praise Thee, Creator of all things. **Amen.**

Home Education

"The Child's First School is the Family"
—Froebel

LOST AND FOUND—GOLDEN OPPORTUNITIES

By Helen Gregg Green

"Mother," young Billy looked up from his book, "in this story the pioneer was 'a stalwart lad, with courage and high ideals.' Just what does that mean?"

"Billy, it would take a long time to explain that, and I have to meet Mrs. Meadows in half an hour at the theatre. We'll discuss 'courage and high ideals,' later, Son."

"I feel certain the subject was never mentioned again," mourned Aunt Emmy Lou who had been present, "and yesterday," she continued, "I overheard Billy say, 'Mother, this stork business is all bunk, isn't it?' And again Billy's mother put him off. 'That's something we'll take up when you're older, Billy,' she said. An hour later I overheard Billy asking a neighbor, a boy several years older than he, the same question. Imagine how I felt! Oh, my dear, time and time again I've seen those golden opportunities lost. Billy has an inquisitive type of mind which should be literally filled with carefully and conscientiously thought-out replies to his questions. He asks about this, that and the other thing. Today, it was about some historical reference he had seen in one of his books. Yesterday, it was, 'Mother, Miss Bennett suggested that the boys and girls read a children's book on etiquette that's in the library. The next time you're there will you get it for me?' And Grace, only half listening, answered, 'Why don't you get it, Billy?' 'But, Mother, it was only yesterday you said I wasn't to go there, because that corner wasn't safe for children.' 'So I did, Billy,' Grace admitted, embarrassed that she had forgotten so soon, 'I'll get it for you if I think of it.' 'If I think of it!' Instead of being so pleased that the child was interested enough to want it!"

"Why don't you have a talk with Grace?" I interrupted Aunt Emmy Lou, "or why don't you answer Billy's questions, yourself?" This latter seemed a fine solution to me. But not to wise Aunt Emmy Lou.

THE OHIO SYNOD

The Ohio Synod met in Tiffin, O., June 20-23. The opening service was held in Trinity Church Tuesday evening, the Rev. F. R. Casselman presiding. The Communion service preceded the sermon by the President of Synod, the Rev. E. Bruce Jacobs, Columbus, O., on "The Spirit of the Benediction," the text being Romans 16:24. The Church needs a new evaluation of the grace of Christ, for the world will seek for this spirit wherever it may be found.

Whereupon Synod was called to order. Prayer was by Dr. A. D. Wolfinger. The

"I will talk to Grace," she decided, "but I won't answer Billy's questions. Because, you see," looking a bit wistful, "if I did, I'd be stealing that wonderful opportunity, that priceless privilege which belongs to a parent, the opportunity of gaining a child's confidence."

A few weeks later I happened to be at my neighbor's when Billy ran into the house excitedly calling to his mother, "Oh, Mother, I'm to write a little story—'What Kind of a Home Boys Like Best.' Do you suppose we could, well, sort of do it together? Miss Bennett said I might get some help."

And Grace answered quickly and enthusiastically, "Yes, Billy, that will be fine. We'll start tonight, Son."

Aunt Emmy Lou glanced up at me and smiled.

"I believe with a former Commissioner of Education that the kindergarten is a vital factor in American education, and I trust that very soon it will become a real part of the public school system of every state in the Union."—Mrs. S. M. N. Marrs, Former President, National Congress of Parents and Teachers.

A trained kindergartner should always be in charge. Anyone wishing publicity material on kindergarten values may obtain it without charge from the National Kindergarten Association, 8 West Fortieth Street, New York.

Birthday Greetings

By Alliene De Chant Seltzer

This time I'm not going to write a single line of my own. I'm just going to let you read a clipping from "The Japan Advertiser," which our faithful missionary, Miss Mary E. Gerhard, of North Japan College, Sendai, sent to me. It will tell a story you will want to remember all your life:

One of the many recent donations made in Japan toward the relief of those who suffered in the California earthquake last month came to exactly 96 sen. Representing the efforts of nine schoolboys, it was perhaps the smallest gift in amount of cash, but in spirit it rivalled the largest. The American Embassy here received the donation, accompanied by the following letter:

"Sirs:

"We have learned at the Sunday School that a disastrous earthquake has recently occurred in the State of California of the United States, resulting in the death of many persons and the destruction of valuable property. At the time of the great earthquake in Tokyo and neighboring districts, the American people have been so kind and sympathetic toward us that they gave us much money and articles. The time has come for us to return our thanks to the kind-hearted Americans, but we are still little boys and have no money. At the Sunday School on March 26, we (nine boys) and our teacher offered prayers to God for the sake of sufferers from the recent earthquake in

The Whittier

P. Y. F. A., 140 N. 15th Street, Phila. Pa.
Central Location—Close to Shopping District
Permanent and transient guests
are cordially welcomed
AUDITORIUM BANQUET ROOMS
Excellent food and service.
MARY E. LEEDS, Manager

THE BRYN MAWR - LODGE

OCEAN GROVE, NEW JERSEY
Ocean - Boardwalk - Huge Auditorium - Casino
The Auditorium seats 10,000 people
Bathing, boating, tennis, golf, horseback riding.
RATES \$15 and up per week, fine room and meals, two in room. (\$16 up, single.)
Rooms available without meals at moderate cost—daily or weekly.
Write for descriptive booklet, or phone
Asbury Park 1522.
EASTON S. S. BEARE, Manager.

California. We have saved our pocket-money which we received from our mothers every day during one week. Though small in amount, we beg you will kindly take trouble to send this money enclosed herewith to our friends in your country. We pray that under God's guidance the peoples across the Pacific Ocean will remain friends forever.

"Yours respectfully,

"Nine Boys,

"The Gyoninzaka Sunday School,

"No. 111, Shimo-Meguro,

"Meguro-Ku,

"Tokyo."

So here's "We pray that under God's guidance the peoples across the Pacific Ocean will remain friends forever" greetings to all my Birthday Club folks who pray for boys and girls across the sea, and like to share gifts with them.

Puzzle Box

ANSWERS TO—BEHEAD THE MISSING WORDS. No. 25

1. Pending—ending—ding.
2. Brace—race—acc.
3. 'Phone—hone—one.
4. Scored—cored—red—Ed.
5. Narrow—arrow—row.
6. Averse—verse—Erse.
7. Carlisle—Lisle—Isle.

DOUBLE-TIED WORD CUBES. No. 40

* * * * *
* * * * *
* * * * *
* * * * *

Across—

1. Another name for a mansion.
2. That which is higher up.
3. Marks of musical sounds.
4. Open to view.
5. Reposes.

Down—

Same as across. **A. M. S.**

Askum: "A dollar goes a long ways nowadays, doesn't it?"

Tellum: "Yes, it goes so far that it never comes back."

Lutherans followed ten years afterwards.

Rev. Mr. Jacobs read the "report of the state of the Church," which showed a continuing crisis, rather drastically revealed by that congregation which lists its Church property at \$1. There has been a slight decrease in the number of Church members and 25% less giving for current expenses. Half the Classes show an increase of young people in the Sunday School. Five ministers and eleven elders have been called to their reward.

All other sessions of the Synod were held in Rickly Chapel of Heidelberg College. On Wednesday morning the Synodical observance of the 50th anniversary

of the Fort Wayne Orphans' Home was conducted by the Rev. O. Stockmeier. 843 children have been cared for by this Home, and 88 are there now.

Much of the ordinary routine of business passed without demurring, to be punctuated now and then by an overture that demanded special study. There was a sensitiveness about expenses and an attempt to function within the means in sight. The Finance Committee trimmed the budgets by 10%. Synod continued its support of the Ohio Council of Churches with its customary representation on committees. Dr. B. F. Lamb said the Ohio Pastors' Convention had met 14 years, and that now 12 other States had adopted the plan.

Missions, Home and Foreign, were faithfully presented by Secretaries Schaeffer and Casselman. The former spoke of the fact that within 25 years of his secretaryship 170 new missions had been started and 120 went to self-support. The Mortgage Redemption Plan was introduced to Synod by Mr. Edgar E. Speer. Dr. Casselman presented Mrs. Edwin A. Beck, their son, John Beck, and the Rev. George R. Snyder, all of whom are to return to China. The report was read by Dr. J. Albert Beam and received most reverent attention. Necessary economizing on the part of the Boards has greatly hampered progress. Dr. Chas. E. Miller, speaking for Home Missions, stated the number had been reduced from 292 to 203 for the entire Church and some method must be found to halt declines in Church programs. Dr. Bolliger answered rumors that salaries of superintendents are receiving undue precedence in payment.

The laymen's meeting considered especially the Churchmen's League, which was given hearty support; and Church union, which it favored.

The Central Seminary committees had made a thorough study of possible union with some other institution, and the Synod adopted the plan of uniting with Eden Theological Seminary, St. Louis, after the denominations have merged. The Ursinus College Board of Trustees asked dissolution of the compact of union with the Seminary, which had been in force since March 8, 1907, and which is to terminate with the academic year in May, 1934. All involved will be settled with a complete good will.

Heidelberg College received gratifying notices of achievements of her alumni the past year. The enrollment last year was 451. The deficit for the year was \$3,900. The Mission House College had a class of 72 freshmen. Pres. Grosshuesch announced the slogan, "With all your getting, get students." Dr. Miller introduced the new President of the Board of Trustees, Mr. Otto G. Schmidt, '99, of Chicago.

Synod enjoyed the presence of Dr. H. J. Christman, President of the General Synod, who spoke of the prospects of the Central Seminary and also urged, at another time, a two-day fall session of Classis, which was adopted.

Publication interests were handicapped by losses, and the Central Publishing House has had its acute problems. Dr. H. I. Stahr spoke hopefully of the various interests of the Board of Christian Education. The merger of Church papers is an involved problem because of the number of Synods controlling the journals, he stated.

Inspirational addresses were furnished on Thursday by Dr. Harold Cooke Phillips, pastor of the First Baptist Church, Cleveland, on the subjects, "First Things First" and "The Step Beyond."

Committees on Temperance, Evangelism, and Rural Work gave creditable reports. All benevolent work is to be maintained, and the sagging apportionments must be lifted.

Synod adjourned on Thursday evening to meet next year in the First Hungarian Church, of Cleveland. —H. J. R.

Woman's Missionary Society News

Mrs. A. C. Brown Editor
506 Market Street, Selinsgrove, Pa.

We come to the third installment of Mrs. L. V. Hetrick's report on the sessions of G. S. W. M. S. Cabinet meeting held in Dayton, O.

One report of great interest to all the cabinet officers came from the 50th Anniversary Committee. Great preparations are being made in celebration of the 50th birthday of W. M. S. It was decided to commemorate the event beginning June 2, 1937, and ending June 3, 1938. More information will be given when the details have been worked out. Pittsburgh Synod will entertain the next Triennial Convention of W. M. S. G. S. and Mrs. D. J. Snyder, a member of that Synod and a vice-president of General Synod, announced that First Church in Greensburg will be the hostess Church.

While we were very busy in Dayton we did take time for change of scene and recreation. These periods refreshed us and renewed our tired minds, inducing clearer thinking during the business sessions. Our visit to the First Magyar Church of Dayton on Tuesday evening was enjoyable. We went to the recreation hall first; we were to have dinner there. The meal was not quite ready, so we visited the Church one block away. The pastor, Rev. John Azary, and his wife greeted us cordially. While inspecting the interior Mrs. Azary told us the history of the Church, and the recreation hall which has recently been purchased. She said that when the opportunity came to buy they hesitated because of lack of funds and did not desire to borrow money. Some of the members who had money in bank drew it out and loaned it without interest. A splendid example of loyalty and faith! She pointed out an English walnut tree growing in the back of the Church which had been brought from Hungary years ago. Our attention was also called to an acacia tree bloom in her garden. In Hungary acacia trees are planted along the streets instead of shade trees. They bloom 4 times in a year. What a picture that must be! Streets lined with pink flowering acacia! Isn't this an idea for us in America? We were now called to dinner in the community house, or recreation hall, on the ground floor. This building was purchased and in order to have a basement the unemployed members got busy. The cellar was dug; walls plastered and painted; much equipment was hand-made and the job is a fine one. What happened after dinner will appear next week. Till then good-bye.

Please note change in editor's address.

POTOMAC SYNOD

(Continued from previous issue)

Forceful addresses and the annual reports of the committee on missions, home and foreign, featured the evening session. The addresses were made by Revs. Dr. Chas. E. Schaeffer and Arthur V. Casselman. The meeting was presided over by Rev. Dr. Allen R. Bartholomew, representing the Foreign Mission Board, and Rev. Dr. Allan Meek of the Home Mission Board.

"It is short-sighted," Rev. Dr. Schaeffer said, "for any Church to curtail home missions. The missionary enterprise is not a side issue of the Church, but a part and parcel of the Church and is far more deeply rooted than generally realized. If we believe that God is the universal Father we must provide for and support home missions. Back of all of the mission field projects is the direct command of Christ

to go and preach the gospel to all nations and all people. We cannot say we believe in the Apostolic Church and then turn our backs on missions." After referring to two conferences, one at Catawba College and the other at Hood College, Rev. Dr. Casselman, the final speaker, said the older members of the Church will not have to solve the missionary problem, but this will fall upon the younger generation. He then urged that young men interested in the mission field attend the conferences. Referring to the effect of the depression on contribution for foreign missions the speaker said: "It is possible to make the depression a means of grace in the mission field inasmuch as it should stimulate us to make a study of the things that should come first. We are asking for funds not for a good use but for the best use. We are confronted with a new type of missionaries. We are beginning to pass on to our brethren on the other side the duties and responsibilities of mission work."

The Wednesday sessions began with a half hour devotion, a helpful meditation by Rev. Scott R. Wagner, D.D., of Hagerstown, Md., "Has Life any Purpose?" The morning was mainly devoted to the educational institutions under the care of Potomac Synod. Dr. George W. Richards gave a very forceful address on the Theological Seminary, and stated that there were 215 men in preparation for the ministry in our colleges and seminaries who would complete their courses during the next 7 years, sufficient to take care of all the needs of our denomination. Boyd Edwards, headmaster of Mercersburg, represented that institution. Howard R. Omwake, president of Catawba College, spoke for that institution. Joseph H. Apple, president of Hood College, its first and only president, represented that institution. Dr. Apple has resigned, to become effective July 1, 1934. It was done in a very splendid way. Dr. H. J. Benchoff, headmaster of Massanutten Academy, spoke briefly for that institution.

The elections were held in the afternoon for trustees of the various institutions of Synod. Following this, a pilgrimage was made to Homewood at Hagerstown, Md., the Old Folks' Home of Potomac Synod. The dedication of Homewood was in charge of the president, Rev. Dr. Stephen L. Flickinger. Those assisting him were Rev. Drs. Scott R. Wagner, James M. Runkle and Atvill Conner.

Wednesday evening was given mainly to the celebration of the 40th anniversary of Hood College and of the 40th anniversary of Dr. Apple as president of that institution. Following the dinner in Coblenz Hall at 6 P. M., greetings were brought from Eastern Synod by its president, Rev. Dr. Frederick A. Rupley; from Pittsburgh Synod by Rev. Moses N. George. The last speaker at this service was President George W. Richards, of the Theological Seminary, Lancaster, Pa. Synod then went to Brodbeck Hall. The Rev. Dr. Henry I. Stahr and Rev. Dr. Henri L. G. Kieffer were in charge of this service and the speakers were the Rev. Dr. Chas. E. Miller, president of Heidelberg College, Tiffin, Ohio, and Dr. David A. Robertson, president of Goucher College, Baltimore, Maryland.

At the closing session on Thursday morning, devotions were at 8.30 and the meditation again by Dr. Wagner, "For Whom Shall We pray?"

The Committee on the State of the Church reported a loss of 113 members, but made this challenge: "This is no time for discouragement, or the thought of defeat, even though the world is plunged into the depths of economic woes and swept by mountainous waves of sin and vice, and the Church harassed by debts, and suffering from worldliness and a lack of zeal and love for God and the souls of men. God is still ruler; His laws still control. It is for men to return to God and know Him."

Synod adjourned to meet June 11, 1934,

at 8 P. M. at Hood College. Synod finds it very agreeable to return to Hood, since it is the most central place.

Howard F. Boyer,
Chairman, Press Committee.

BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Supt.

The officers have been re-elected for another year: Rev. C. E. Cretiz, D.D., pres.; Rev. J. N. Levan, D.D., vice-pres.; Rev. H. E. Gebhard, sec., and Chas. K. Derr, treasurer.

The financial problems were the main problems discussed at our Quarterly Board meeting. The inadequate heating plant of

the Bausman Church was discussed. Due to the \$11,000 deficit this year, the Board decided they could do nothing and instructed the supt. to take the temperature of the Church during the winter months and when below normal to abandon its use and hold the religious services in either the small Chapel or in the Knerr Auditorium. We hope some means will be found so that this will not be necessary. With the increased demands made of the largest number of children ever living at Bethany, our expenditures decreased but the great decrease in contributions caused the deficit.

Miss Clara Reber, a member of our Ladies' Committee, died July 6th.

equipped for the spiritual warfare. Better still, the Church is a household of faith, Christ's family, where children are brought up in the nurture and admonition of God. There is something far better than Gideon's radical method of dealing with the unfit and the unready. That is the careful training of recruits for the army of the Lord, and patient pastoral care for those within the ranks. Thus we may bring the Church to the point where its spiritual power is commensurate with its numerical strength.

III. **The Victory.** Gideon's three hundred routed the enemy. Their equipment for this decisive victory was no less remarkable than the sifting process that had reduced their number to the vanishing point.

We read that, instead of armor and weapons, they took torches, trumpets, and pitchers into the conflict. With such extraordinary implements of warfare they smote the enemy, hip and thigh. It may well be that Gideon's peculiar strategy created a panic among the Midianites. Brandishing their torches, blowing their trumpets, and breaking their pitchers the Hebrews surprised the enemy at night. In the ensuing confusion, many perished. The rest sought refuge in headlong flight.

The incident is a striking illustration of our Golden Text (Psalm 27: 1). We, too, fight our spiritual and moral battles with extraordinary weapons. The helmet of salvation, the sword of the spirit, the breastplate of righteousness—these are our equipment for the fight against sin.

The weapons of the world are carnal. Men rely for success upon money and mind. But the weapons of the Church are spiritual. We expect victory for the army of Jesus Christ because, in and through it, the truth and grace of God are working for the overthrow of sin, and for the establishment of His everlasting Kingdom.

No spiritual victory has ever been won with carnal weapons. Money and education are mighty agencies, but they are impotent to redeem men from sin or to establish the nations in righteousness and peace. So our future victories will not be won with the material treasures of the Church, nor with its mental riches. Our hope rests upon the Spirit of Christ, working in and through His disciples, for the redemption of mankind.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

July 30: Friendship With Those of Other Races. Mark 7:24-30

In several preceding topics we have been discussing friendship. We have discovered our need of friends and the problems which friendship must face and solve if it is to survive. We now come to a subject of much wider implications. Usually friendship is found among folks of kindred spirit—men and women who move in the same social circles and who have much in common. But real friendship must take on a much wider and a much deeper aspect. It must be as wide as the human family and as deep as our human needs.

The world is made up of a variety of races. These races are distinguished by color, by creed, by customs, by national lines and by language. There are white and black and red and yellow races. They are widely separated in different geographical areas. They dwell in different parts of the world. Perhaps there is no country in which these races intermingle quite so much as in America. America is a very cosmopolitan country. It abounds in all sorts of racial elements, of religious faiths, of social customs and of national cleavages. Here the principle of human brotherhood is put to the test as nowhere else. Is it possible for one race to be friendly with other races, or must we live in constant antagonism to those who do not chance to belong to our own race? In most of our large cities different races

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Seventh Sunday after Trinity,

July 30, 1933

Gideon

Judges 7:4-7, 16-21

Golden Text: The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? Psalm 27:1.

Lesson Outline: 1. The Leader. 2. The Army. 3. The Victory.

Gideon was one of the greatest of Israel's military chieftains, known to us as "the Judges." His crushing defeat of the Midianites was never forgotten. It put new hope into the struggling Hebrew clans, fighting against tremendous odds. It inspired other heroic souls to emulate the faith and courage of this valiant son of Joash. It so enthused the people that they wanted to make him their hereditary ruler (Judges 8:22, 23).

After his memorable victory, the star of Gideon declined. Great in war, he was yet a child of his times, sharing its follies and foibles. With the spoils of the battle he made a molten image, which was set up and worshiped in his native town (8:24-27). But in our lesson we see Gideon at the zenith of his military career.

I. **The Leader.** Like most leaders, Gideon was not born to the purple. God called him from a threshing-floor. But the youth, who was wielding the flail in some hidden glen, was made of the right stuff. He dreamed while he worked. The desolation of his people burdened his heart with shame. His young spirit glowed with the hope and daring of a nobler future.

Work and vision are the steps by which men climb to heights of achievement. They represent qualities of character indispensable to leadership. Without vision and aspiration, workers are mere plodders in dead ruts. Without arduous toil, idealists are mere dreamers and visionaries. The potential and prospective leader is a man who sees visions and dreams nobly, while he performs humble tasks honestly, and who works out his visions with courage and patience. When the door of opportunity springs open, as it always does for such men, they are ready to set the world forward, whether it be in faith or in knowledge, by invention or discovery. Such a man was Gideon.

The dreams and visions of men vary. Gideon's centered in God. He saw God as the Mighty One, who was the friend and helper of Israel. That faith made him a great leader. It filled him with noble aspirations. It inspired him with heroic courage.

Obviously, no man can become a reli-

gious leader without Gideon's vision. Where men have no vision of God, there will be no faith in His promises, no fear of His punishment, no obedience of His commandments. Without great visions of God, no great ventures will be attempted, and no great victories achieved.

God has committed a task to us vastly greater and nobler than Gideon's, even His Kingdom of Love. Is our vision of Him commensurate with our work? It is quite possible, still, to see God darkly, in spite of His revelation of grace and truth in Christ. There are theologies, ancient and modern, that belittle God. We want men who know God's character and purpose and power, as revealed by our Lord. Such men can lead us to victory.

II. **The Army.** The Midianites that overran Israel were "as locusts for multitude." Hence Gideon mustered a large army when he began his campaign. Thirty-two thousand men rallied to his standards. This formidable host encamped on the slopes of Mount Gilboa, near the camp of the enemy.

Then an episode occurred that stands unparalleled in the annals of military exploits. At the command of God, the army was reduced to three hundred. By various tests of courage and vigilance, the unfit were sifted out, and sent home. This deliberate decimation of the army was a severe test of Gideon's faith in the Unseen Captain. But the sequel fully vindicated the divine strategy. The success of this chosen band of courageous and consecrated men has become proverbial in the warfare of faith. "The sword of the Lord and of Gideon" is the battle-cry of those who do not believe that victory goes with the heaviest artillery and the largest battalions.

The Church of Christ is not built on statistics. Its strength is not based upon numbers. Statistically, organized Christianity makes a brave showing, with its millions of members and billions of property. Nor should it be otherwise. Growth is a symptom of life. Only let us not mistake growth in numbers for growth in grace. The Kingdom of God is still being built by Gideon's band. It is this sifted nucleus that fights the battles for righteousness, bears heavy burdens of service, and makes costly sacrifices for the cause of Christ. They are the joy of every pastor, the real dynamic of the Church, and the seed of future harvests. The rest may swell our numbers and help our finances, but they do not increase our spiritual strength.

But what about the fickle and faint-hearted, the indifferent and cowardly? Gideon weeded them out. Shall the Church pursue similar tactics? The Church is not merely an army of seasoned soldiers, fighting the battle of the Lord against sin. It is also a school, where men are trained and

EDUCATIONAL COLUMN

Theological Seminary of the Reformed Church in the U. S., Lancaster, Pa.

This is the oldest of the educational institutions of the Reformed Church. It is conducted by the three (English) Eastern Synods. The Professors, members of the Board of Visitors and members of the Board of Trustees are elected by the Synods. It provides a course of three years. It has a faculty of eight Professors and Instructors. It also offers a post-graduate course of two years, leading to the degree of Bachelor of Divinity. Tuition is free.

For catalogue or information address the President,

REV. GEO. W. RICHARDS, D. D., LL. D.,
Lancaster, Pa.

Franklin and Marshall College

Lancaster, Pa.

Offers Liberal Courses in The Arts and Sciences

Seven new buildings recently erected. The "Fackenthal Laboratories" offers most complete equipment for work in the Sciences for pre-medical students. The new indoor Swimming Pool completes a very thorough equipment for athletics. The Plan of Comprehensive Final Examinations enriches the curriculum and provides for the most modern needs in education. Write for catalog.

HENRY H. APPLE, D. D., LL. D.,
President.

URSINUS COLLEGE

GEORGE L. OMWAKE, LL.D., President

Approved by the Middle States Association of Colleges and Secondary Schools, The American Association of University Women and the Association of American Universities. Exceptional advantages for instruction and study in all branches of the sciences and the liberal arts. Group System providing special preparation for the professions and intellectual occupations. Fourteen modernly equipped laboratories, two fine auditoriums, twenty-six classrooms, and more than a score of conference rooms for professors. Library and Gymnasium. Twenty acres of improved fields for athletics. A strictly residential college for men and women. Expenses held to a minimum.

For information address

FRANKLIN I. SHEEDER, Jr.
Registrar

COLLEGEVILLE PENNSYLVANIA

The Mercersburg Academy

Thorough instruction; college preparatory work being especially successful. Personal interest is taken in each boy, the aim being to inspire in every pupil the lofty ideals of thorough scholarship, broad attainments, sound judgment and Christian manliness. For catalogue and further information, address

BOYD EDWARDS, D.D., S.T.D., LL.D.

Headmaster, Mercersburg, Pa.

Hood College

Joseph H. Apple, LL.D.,
President

Accredited college for women. A.B., and B.S. in Home Economics. Teacher-training. Twelve modern, well-equipped buildings, including new dormitory. 125 acres.

For catalogue address

REGISTRAR,

HOOD COLLEGE, Frederick, Md.

TENNENT COLLEGE OF CHRISTIAN EDUCATION

Philadelphia, Pennsylvania

PROVIDES a standard, four-year college course in religious education, leading to degree of B.R.E.

TRAINS for Christian leadership as Pastors' Assistants, Deaconesses, Church Secretaries, Missionaries.

CHARGES its students only \$400 a year, two-fifths the cost of their training for tuition, room rent, board, use of infirmary, library, gymnasium, and swimming pool.

OFFERS special financing arrangements during prevailing economic conditions. Fall session opens September 14, 1933. Write for catalog and application blank.

President Clinton H. Gillingham, D.D.
Room 4, 1122 Spruce Street, Phila., Pa.

happen to live in the same street and perhaps next door to each other. Shall we mix with them or adopt a policy of aloofness? Shall we call them names and make them feel that we are better than they? Just what shall our attitude be towards those who do not belong to our race?

This is a fundamental question, but its answer is not far to seek. There are two basic principles which must determine all of our relations in life. The one is the universal fatherhood of God. God is the father of all men. He made of one blood all the nations that dwell upon the earth. The matter of color is a mere accident, conditioned largely by climate and other conditions. The fact that some folks are black and others yellow or red and still others white, does not alter the larger fact that God made them all. Consequently the whole human race is one large family of God. The Bible teaches us this fact in many places. Jesus by His own teaching and example taught it to His followers.

He knew no racial lines although He was a Jew. He had dealings with men and women of other nations, and when He taught the lesson of brotherly love He chose a Samaritan to drive home the truth. The black man may have a heart as white as the white man himself. He may be as close to God as any one else. He prays to the same Heavenly Father as the rest of us do. Why then should we draw the line and bar him out of our fellowship? There are Churches that will not tolerate a black man in their services. There are hotels that will not admit a black person in their dining rooms nor will they provide lodging for such a one even though he has the price to pay for the same. This racial prejudice runs counter to the fundamental principle of Christianity which is the universal brotherhood of God.

The second great principle is the universal brotherhood of man. This is a necessary corollary of the first. If God is the father of all men then all men are brothers. Human brotherhood demands that we give every man his dues regardless of anything that may seem to separate him from us. The African, the Chinese, the Indian, the Malay, all are our brothers and must be treated as brethren.

Now, this does not involve that there cannot be social distinctions. It does not imply that the races must intermingle promiscuously nor that they should intermarry. They themselves do not expect or desire such close and intimate relationships. But they ask that they be regarded not merely as human beings, but as brothers. They do not wish to be put into a separate or subordinate class. They ask for equal rights and privileges along with the rest of the people in the world. They

EDUCATIONAL COLUMN

Cedar Crest College

of

The Reformed Church

ALLENTOWN, PENNA.

WILLIAM F. CURTIS, Litt. D.

President

A. B. and B. S. Degrees

Religious Education and Social Service especially commended by our Church leaders. Exceptional Opportunities for Permanent Investments. Confer with the President or his Field Associate, Rev. George W. Spotts, Telford, Pa.

Franklin and Marshall Academy

Lancaster Pennsylvania

A College Preparatory School for Boys

Enters about 40 boys per year to 12 to 15 colleges. Phi Beta Kappa honors in four colleges last year. Fine school home, thorough work and helpful supervision. Moderate cost.

Send for illustrated catalogue.

EDWIN M. HARTMAN, A. M. Pd.D.,
Principal

Catawba College

An accredited college for men and women, located in the healthful Piedmont region of North Carolina. Courses lead to the A.B. and B.S. degrees. Special emphasis on preparation for the professions, business life, home economics, and music. Graduates now enrolled in leading eastern professional and graduate schools.

Outstanding Features:

High scholarship Wholesome campus life
Minimum charges
Well-developed program of indoor and outdoor sports

Summer Sessions:

June 12 to July 21; July 24 to September 1

For catalog and registration blanks, address the President,
HOWARD R. OMWAKE, Ped. D., Litt. D.
Salisbury, N. C.

HEIDELBERG COLLEGE

TIFFIN, OHIO

A STANDARD COLLEGE FOUNDED 1850
CO-EDUCATIONAL

College of Arts and Science

Conservatory of Music

School of Oratory

Art Department

Heidelberg insists upon high standards of scholarship, personal contact with mature teachers, an unmistakable Christian atmosphere, and the minimum expense.

During the College year 1930-31 Heidelberg had six debates with other colleges and won four of them; one hundred and thirty debates in twenty-four years—ninety-three victories and thirty-seven defeats.

For free catalogue write to

CHARLES E. MILLER, D.D., LL.D.

President.

AVERETT COLLEGE FOR YOUNG WOMEN

Fully Accredited. Junior College and High School. Two new fireproof Buildings. Gym. Swimming Pool. Music, Secretarial, Dramatics, Home Economics, Art, Library Science, Outdoor life. Endowed—Moderate rates. 75th year. Catalog.

J. W. Cammack, A. M., Pres., Box 6F, Danville, Va.

BEAVER COLLEGE FOR WOMEN—80th Year

A national Christian College for Women upholding high scholarship, womanly character and Christian principles. Students from 25 states and 6 foreign countries. 20 minutes to all cultural advantages of Philadelphia: Libraries, Museums, Art Galleries, Operas, Churches & Educational Centers. Bachelor Degrees: Liberal Arts, Science, Fine Arts and Music. Teacher Training. Home Ec. Health Ed. Kindergarten-Primary, Commercial-Secretaryship, Public School Music. State teachers' certificates granted on completion of 4, 3, & 2 years. Moderate rates. Catalogue & descriptive booklet on request. Address:

WALTER BURTON GREENWAY, D.D., LL.D., President
Box E, Jenkintown (suburb of Phila.), Penna.

do not want to be discriminated against and treated as inferior beings.

Christianity has done much to bring about a better understanding among the races. But much more can be done in this direction. The barriers that separate the races must be broken down and the peoples of the world must live together as brothers. This can be done by the application of the Gospel to all human relationships and by living as Lincoln so graphically said, "With malice towards none and with charity toward all."

35TH ANNIVERSARY YEAR OF TRINITY REFORMED CHURCH OF MT. PENN, READING, PA.

(See cover page)

The 35th Anniversary Year of Trinity Reformed Church of Mt. Penn., a flourishing suburb of Reading, Pa., was successfully brought to a close on Sunday morning, June 18. The idea of celebrating an Anniversary Year was conceived last August at an outing held at Carsonia Park. About 50 of the leading members of the congregation attended this event and considered how they might celebrate the 35th Anniversary of the founding of Trinity Church in such a way as to yield permanent results and not simply be an artificial flare-up for a day. After discussing the matter carefully the pastor, Rev. Frederick A. Sterner, was instructed to work out a program of celebration for the entire active Church year beginning with October and ending with the celebration of the anniversary of the dedication of the Church building on June 18.

The members in general were apprised of the plan and purpose of an Anniversary Year at the Autumn Communion. The Anniversary Year was formally opened on Oct. 25, with a Symposium under the leadership of Dr. C. E. Roth, pastor of St. Andrew's Church. A similar event was held Oct. 26, with the Rev. D. J. Wetzel, pastor of the First Church, as leader. On Oct. 27 a third Symposium was held with the Rev. Calvin Wingert, then pastor of the Faith-Oakbrook Charge, as leader. The first evening was designed to show that the future of the Church depended upon the young people of today. The Church as an institution necessary for society and deserving of loyalty and support was stressed the second night. The third evening the discussion aimed to interpret faith in terms of life. At the close of each meeting the pastor set forth the definite aims and purposes of the Anniversary Year. These meetings were a most invaluable contribution to the success of the celebration of Anniversary Year. The young people were aroused and the older members were simply gripped with the great work the Church had done, its necessity today and that the life a man lives is his true confession of faith.

The regular services were held from Sunday to Sunday as usual. Social events, however, were reduced to a minimum. All weekday events were purposely made to appear secondary. The hour of worship on Sunday was made central and particularly emphasized. The Church was properly stressed with all auxiliaries made to appear as such. Each Sunday service was designed to be just slightly different with some feature to make it distinctive and attractive. The Choir found opportunity to use various responses. At times there were guest soloists. At other times civic organizations of the community made their contribution by attending in a body. On three occasions the congregation was inspired by the singing of the old well-known hymns. The 35th Anniversary of the founding was celebrated Sunday, Dec. 4. The Choir was assisted by the Choir of the Schwartzwald Church. The Lenten season was most active and varied and on Easter the number of communicants reached the 300 mark, the highest by far ever attained. On May 21 the Choir of the Russian Church rendered a program of music in the Russian language. On June 11, the pastor celebrated his 14th pastoral anniversary; and on June 18, the anniversary of the dedication of the Church building was celebrated.

Trinity has a corps of about 40 workers, 20 teams. There are teams of men and others of women. They make the Every Member Canvass, get in touch with their people before each Communion and at other times of special importance. Much credit belongs to them for their work.

The Anniversary Year has produced some real permanent results. The average attendance was increased 40 per cent. 62 new members have been added since the beginning of 1933. Many new prospects have been secured with the promise of further additions at the Autumn Communion. 25 were confirmed. The finances were maintained almost at normal. The membership was brought to the 400 mark.

Trinity Church was founded Dec. 7, 1897. Rev. M. L. Herbein was the founder and pastor of the congregation until February, 1919. At one time during his pastorate the membership reached 180. Due to removals and losses between pastorates this number was reduced until at the beginning of the present pastorate there were only 80 on the list. Rev. Mr. Sterner was ordained and installed as pastor of the congregation in June, 1919. During his pastorate the congregation has steadily grown in numbers, strength and influence. The following are the members of the Consistory: Elders, Dr. Geo. F. DeLong, Prof. F. O. Hartman, Paul E. Goodhart, Calvin B. Shockley, Charles E. Happel and Robert L. Himmelberger; Deacons, John J. Welfly, Warren L. Reber, Paul L. Knoll, J. Wellington Shupp, Paul K. Snively and Franklin Shucker. Miss Jennie Lutz is organist and choir leader.

President Hipolito Irigoyen, of Argentine, who died recently, was the idol of his country. 250,000 admirers attended his funeral amid a veritable shower of flowers thrown from balconies along the way.

John D. Rockefeller celebrated his 94th birthday July 8 at his home in Pocantico Hills with members of his family.

Mrs. Franklin D. Roosevelt is to conduct a question and answer column in the "Woman's Home Companion." She has signed a two-year's contract.

Jimmy Mattern, round-the-world flier, who had been missing since June 14, is safe in North Siberia, according to a wireless message. His plane was wrecked in a crash near Anadyr. The Soviet Government has sent two airplanes to his aid.

Miss Amelia Earhart flew July 8 from Los Angeles to New York in 17 hours and 7½ minutes, cutting her previous time by nearly two hours.

Sir Anthony Hope Hawkins, who under the pen name of Anthony Hope wrote "The Prisoner of Zenda", died at Walton Surrey, Eng., July 8. His age was 70.

Colonel and Mrs. Charles A. Lindbergh took off July 9 on the first leg of a survey flight that will take them across Labrador, Greenland and Iceland, where they will prepare to explore a route to Europe via Greenland and Iceland.

President Roosevelt July 9 signed the cotton textile code, abolishing child labor in the industry, establishing a 40-hour work week at \$12 weekly in the South and \$13 in the North. This is the first code for fair competition accepted under the Industrial Recovery Act.

Stephen Vincent Benet, poet, will be this year's recipient of the Roosevelt Medal in recognition of his narrative poem, "John Brown's Body", published in 1928.

President Roosevelt has named Professor James H. Rogers of Yale, and George Warren of Cornell, to make a comprehensive survey of Federal finances. They will co-operate under Director of the Budget, Douglas.

Startling reductions in the 1933 production of field crops, with the smallest supply of wheat in 40 years and the smallest crop of oats ever recorded in the United States, were predicted by the Department of Agriculture July 10 in its first crop report this year.

John Markle, wealthy anthracite coal operator, who retired in 1926 and had since devoted himself to philanthropy on a large scale, died at his home in New York City, July 10.

MY IMPRESSIONS OF DAYTON SUMMER SCHOOL

Dayton Summer School has made many lasting impressions upon the students who have sought knowledge and wisdom within her gates. Not only does one receive a text book knowledge of facts that every well-trained religious leader should know, but also an education in the school of life. By that, I refer to the Christian fellowship which every Dayton student shares and enjoys, the invaluable contacts made with the students and teachers in living together as one big family for two weeks; the inspiration which nature and the out-of-doors brings to each one; and last but by no means least, the communion with God which is essential to the spiritual life of an individual. Dayton Summer School leads one to find the more beautiful things in life, and to strive after the higher ideals of living. It is there that one truly finds the "Peace that passeth all understanding."

Bertha Wilde.

TESTIMONY OF A PASTOR

Four students have attended the Dayton Summer School from the Shanesville congregation, all of them splendid young women. We have noted the enthusiasm with which these students have returned—eager to be at work in the Church. One of the

NEWS OF THE WEEK

Mrs. Henry W. Elson

The New York Board of Trade, Inc., made public July 4 the results of a country-wide survey of business, showing a marked improvement in employment, working hours, wages, payrolls, volume of sales and public confidence in all sections. Letters were received from chambers of commerce, boards of trade and similar organizations in more than 100 cities.

Morristown (N. J.) National Historical Park was dedicated July 4 by Secretary Ickes of the Interior. It is the site of Washington's headquarters and Revolutionary Camp. Ten thousand persons were present at the dedication.

Mrs. Ida B. Wise Smith, of Des Moines,

was elected July 4 to be president of the National W. C. T. U., succeeding Mrs. Ella A. Boole, of Brooklyn.

A country-wide survey of July 4 fatalities by The Associated Press, showed that at least 185 men, women and children lost their lives in accidents on the holiday.

Charles Nathaniel Haskell, first Governor of Oklahoma, serving the new State from 1907 to 1912, died at Oklahoma City July 5. He was 73 years old.

President Roosevelt issued an executive order July 5 continuing the 15 per cent cut in pay of Federal employees until the end of the year. June 30 was at first the time limit.

four has removed from the community. One is at present the chairman of the program committee of our C. E. Society. One has been the efficient teacher of one of our Junior and Intermediate departments. The third, until she left for the conservatory had charge of the music and devotionals in the Junior and Intermediate Dept. In our case the expense of sending the students has been met by the Sunday School and Men's League.

O. J. Zechiel.

OBITUARY

MISS MARY SUSAN FAUST

Mary Susan Faust, daughter of the late D. W. and Mary K. Zarger Faust, died suddenly on the morning of June 21 at her home in Brooklyn, N. Y. She was born near St. Thomas, Nov. 2, 1883, and came to Mercersburg in 1894. Miss Faust was a graduate at the Mercersburg High School. In 1901 she entered Hood College, graduating in 1905. She spent her entire life in Mercersburg until the death of her mother in 1924, when she took up library work in Hagerstown for two years. She then went to Brooklyn, N. Y., where she had been engaged as a librarian until the time of her death.

Miss Faust became a member of Trinity Church, Mercersburg, Pa., by confirmation on April 18, 1897. For more than 25 years she served her Church faithfully, was a teacher in the Beginners' Department, sang regularly in the choir, and helped to organize the first Altar Guild. She was very active in the missionary work, and served as Secretary of the Missionary Society for many years. After leaving Mercersburg, she continued to show an interest in her home Church as a non-resident member. She visited whenever she could and wrote from time to time inquiring of the work. Miss Faust is survived by two brothers, Mr. John Z. Faust, of Mercersburg, and Mr. William C. Faust, of Chambersburg, Pa.

The funeral service at the Church was conducted by the Rev. Drs. J. G. Rose, of Mercersburg, and I. W. Hendricks, of Chambersburg, and by the Rev. Harrison Lerch, Jr., pastor of Trinity Church. Interment was made in Fairview Cemetery, Mercersburg. The service there was conducted by the Rev. Drs. J. H. Apple and H. L. G. Kieffer, of Frederick Md., and the pastor. —H. L.

REV. CLARENCE MARION AREY

Sunday afternoon, June 18, about 2,000 people gathered at St. Michael's Reformed Church near Bridgewater, Va., to mourn the loss of and sadly to lay away the mortal remains of the Rev. Clarence Marion Arey. It was all the sadder because on May 15 we met at the same Church to lay away the body of Rev. Mr. Arey's nine-year-old son, Carlyle, who had drowned in the Shenandoah River at Bridgewater.

The accompanying picture of the Arey family shows the pet dog that was run over by a truck in April, Carlyle on the right, who was drowned in May, and the father, who died in June.

The Rev. Mr. Arey died June 16 of influenza with complications, at the early age of 36. He was pastor of the Mt. Crawford Charge and assistant principal of the North River High School at the time of his death. Constant devotion to the duties of these two positions lessened his natural resistance to and retarded his recovery from an attack of influenza and septic sore throat about New Year. The shock of Carlyle's tragedy contributed to the same end. He continued his work, however, with very little interruption until June 9, when he finally gave up and

lost strength rapidly. He was taken to the Rockingham Memorial Hospital at Harrisonburg, June 15, where he died next day before the hospital diagnosis was completed.

The Rev. Clarence M. Arey was born Feb. 15, 1897, near St. Michael's Church. He was the oldest son of A. Harry and Cora V. Arey. April 1, 1920, he married Blanche Lee, daughter of Brown L. Huffman, and, except during a short pastorate at Edinburg, Va., their home has been at Bridgewater, Va.

He is survived by his wife and his 12-year-old son, Rolland; his father and mother; one sister, Mrs. Percy Rhodes, of Harrisonburg, Va.; 4 brothers, Warren W., of Bridgewater, R. D., Bernard H., of Harrisonburg, Va., and Hiram C., and Ralph E., at home.

He was a graduate of Catawba College and of Bridgewater College, and he received his Master's Degree from Lincoln-Jefferson University. His theological training was at Lancaster. As a student he was earnest and thorough; as a preacher and teacher he was straightforward and effective. Of marked ability and social charm, his early and unexpected death is a great shock to the many who knew and esteemed him.



Rev. Clarence M. Arey and Family

After finishing his schooling he taught in the public high schools every year but one. These were the high schools at Mt. Sidney, Centerville, Weyers Cave, and North River, all within ten miles of Bridgewater. As a minister, he was pastor of the Edinburg Charge one year without teaching. He was regular supply of the Timberville Charge more than a year, and became pastor of the Mt. Crawford Charge in 1929. He was president of Virginia Classis last year and will be much missed in the counsels of the Classis.

Sunday, June 18, just after noon, his body was removed from the home in Bridgewater and accompanied by the family was taken to the Arey homestead not far from St. Michael's, where the pastor, Rev. H. R. Lequear, conducted a service for the invalid father's consolation.

The body was then taken to the Church and there lay in state from 2 to 4 P. M., and was viewed by about 2,000 people. The Church could hold only 300 of them. The extraordinary number of people in attendance was the eloquent testimony of a widely felt sense of loss—or should we say sense of gain that Clarence Arey had lived among them and their children.

The funeral rites at 4 P. M. were in charge of the Rev. Horace R. Lequear, assisted by the Revs. Charles E. Robb and J. Silor Garrison, and by the Rev. Dr. S. L. Flickinger, president of Virginia Classis and of Potomac Synod. Nearly all of the ministers of the Classis were present, as were a number of ministers of other Churches. The honorary pallbearers were the elders of the four Churches of the Mt. Crawford Charge, the elders of St. Michael's, and the men teachers of the North River High School. The active pallbearers and ushers at the Church were boyhood friends of the deceased.

RECREATIONAL HELPS

One of these books will be valuable in planning Summer Programs

NEW!—THE COKESBURY PARTY BOOK

Compiled by Arthur M. Depew. \$1.50. Fifty-two parties are planned in detail—including invitations, decorations, costumes and even refreshments. There are parties for the home, for the school, for the church, for the community. There are 600 games and stunts for hikes, picnics, for the seasons of the year. There are parties for New Year's Day, Valentine's Day, Washington's Birthday, St. Patrick's Day, Halloween, Armistice Day, Thanksgiving and Christmas.

THE BOOK OF GAMES FOR HOME, SCHOOL, AND PLAYGROUND

This new game book contains descriptions of more than 400 games for the home, school, playground, and Church School. The directions are written in language that children themselves can understand. To make them still clearer, many diagrams showing the position of the players and silhouette drawings have been furnished by Miss Jessie Gillespie. Price, \$2.00.

PLAY GAMES AND OTHER PLAY ACTIVITIES

(Illustrated)

By Albert B. Wegener. \$2.00 postpaid. The author is entitled to be rated as an expert in recreational activities, having had many years of practical experience as physical and play director. He is thoroughly familiar with the literature of his field. This volume is based upon his own experience, observation and study. It has a definite value for the constantly increasing group of men and women who direct play, stating in graphic form the principles essential to the success of recreational activities of many kinds.

RECREATIONAL LEADERSHIP FOR CHURCH AND COMMUNITY

By Warren T. Powell. Net 80 cents, by mail, 88 cents.

Presents in a workable and practical manner the principles and moral and educational values of play life. A Guide to leaders to sources of materials adaptable to church recreational purposes.

PHUNOLOGY

Compiled by E. O. Harbin. Price, \$1.50. A collection of tried and proved plans for play, fellowship, and profit for the use of Sunday School classes and young people's societies. The one idea in issuing this book is to place in the hands of committees sufficient and suitable material to help them in putting on a clean, attractive program of social activities for the young people of our Churches and communities.

AMES WE LIKE BEST

Edited by Lynn and Katherine Rohrbough.

Every one of the two hundred games in this book is worth trying. That is a tall statement, but there are good reasons—one hundred of them in fact—for making it. Because one hundred successful recreation leaders scattered through forty-four states have each chosen one of their most popular games for inclusion in this compilation.

Moreover, practically all these games can be played with home-made equipment at little expense, which will be good news to all mothers and school and church organizations wise enough to give the children under their care frequent parties. Price, \$1.50.

SUCCESSFUL STUNTS

By Katherine Ferris Rohrbough. \$1.50. A book of fifty clever and original stunts distinguished by their practicality and their suitability for production in every variety of circumstance. They range from the humorous to the dramatic and can be enacted simply or elaborately.

THIRTEEN PARTY PLANS FOR ADULTS

Martin I. Weber.

This book gives a variety of games and programs sufficient for a complete year's party plans for adult organizations in the Church and community. There are many valuable suggestions for the promotion of successful adult socials. Price, \$1.25.

BOARD OF CHRISTIAN EDUCATION
OF THE REFORMED CHURCH
1505 RACE ST. PHILA., PA.